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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

I AM a minister of the Established Church, and, unhappily, one of those who presumed to enter upon the work of the ministry while a stranger to true religion; and although, I trust, it has pleased God to give me a juster view than I once had of the obligations under which I am placed, yet I am aware how nearly, in such a case, a mere professor of the Gospel may seem to approach to the character of the real Christian, and how peculiarly a minister in circumstances similar to mine is exposed to the danger of self-delusion in estimating his real state before God. It is the deep conviction of this truth that induces me to trouble you with the present communication. I earnestly desire to promote the spiritual welfare of such young persons as may purpose to offer themselves for ordination in the Established Church. Many of these read your publication; and the introduction of this subject to their notice may not perhaps be without its use.

Another object I have in view is, to draw forth the mature reflections of some of my more experienced brethren, who possibly may have walked in the same path, and who, looking back upon the danger from which they have escaped, are better able to describe its nature, and to point out the means of guarding against it, than I can pretend to be. Indeed, the true servants of Christ, when they hear of the illumination or conversion of a minister who has

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been walking in darkness, are perhaps too apt to forget the peculiar circumstances in which their brother is placed. Thankful that another witness for Christ has been raised up from among the blind leaders of the blind, they are disposed to pay him more than common attention. They forget to remind him of the heinousness of his past sin as a minister of Christ, as well as of the risk he runs of self-deception. The tendency of their communications is perhaps rather to quiet his salutary apprehensions respecting himself, than to excite them; and to lead him, though as yet a mere novice in religious knowledge, and especially in the knowledge of his own heart, to assume the tone of a teacher, instead of sitting as a humble learner at the feet of his more experienced brethren.

All this arises, doubtless, from the kindest feelings; but injudicious kindness is calculated only to injure its object; and in this case the injury is not small of even leading the offender to think but little or lightly of his peculiar transgression.

What an awful declaration it is to make, that we trust we are moved by the Holy Ghost to undertake the ministerial office, when perhaps we scarcely know that there is an Holy Ghost, and must be conscious to ourselves, if we think at all, of a very different motive! It is dreadful thus to trifle with God. They who thus minister at the altar, sacrifice indeed with strange fire. Oh! sir, we who have been guilty of this sin may well

remember Korah and his company, and feel the ground tremble under us. It was my happiness once to hear a solemn admonition delivered upon this subject, in a visitation sermon. This first roused my mind to a more serious consideration of my state; and that too at a time when, from a change in my doctrinal views, I imaged that every thing was proceeding well with me, although I knew nothing of that deep contrition of heart which surely ought to characterize the penitence of a person in my circumstances. In venturing to offer some remarks on the case of such ministers as have entered the ministry without any due impression of its obligations, but who have been subsequently enlightened with the knowledge of Divine truth, I propose to confine myself, at present, to a consideration of the danger which such a minister incurs of being deceived as to the vitality of his religion—as to the reality of his conversion.

It can scarcely have escaped the notice of the most inattentive observer, that the opinions of men may be shaken, and often entirely changed, with very little difficulty. In fact, there are but few minds of a firm and independent character. Even the cultivated and thinking portion of mankind, whilst they operate upon a certain circle of minds, inferior to their own, yet for the most part follow a leader, some one possessed of that commanding energy of intellect which gives weight and currency to his opinions.

But besides the influence of great abilities, there is an endless variety of causes which, according to their nature and force, tend to produce a change, or modification at least, in the opinions of mankind. Among these I would reckon religious connexions, peculiar dispositions of mind and habits of study, and indeed the presence of any of those circumstances which are favourable to the

growth of real religion. I apprehend also, that party zeal often operates most powerfully in effecting a change in the opinions of some, and in giving a bias to the conduct of others. There is something in this temper exceedingly infectious, and at the same time very imposing: it allures, fascinates, and extorts admiration; whilst, of all the affections that claim an alliance with religion, this admits most readily the admixture of mere worldly passions, and is therefore the cheapest cover with which a carnal heart may be disguised. And let us not forget, that what we see continually exemplified in others may be exhibited in ourselves. The same causes which operate upon them exert their influence more or less upon us, in proportion to the ductility of our minds, and according as our circumstances, habits, and temper, bring us within their sphere of action. As we find it easy to gain followers, and to attach others to our persons and doctrines, so may we be drawn into the train of others, and become their proselytes; and, if our natural affections are quick and ardent, we shall stand forth as the zealous advocates of their party. But all this has obviously no necessary connection with real religion. To become religious in the true sense of the word—to be brought to love God with all the heart—to delight in his holy precepts—to live a life of faith on the Son of God—to give up all for Christ—and to labour after conformity to his holy image;—all this implies a change which nothing less than the power of God can effect. But to become a zealous proselyte, a mere religionist, may easily result from the operation of natural causes and worldly motives. Our minds, however, are not only generally susceptible of impressions from those with whom we associate, and whom we regard with reverence and attachment, as well as from the influence of other causes, all tend-

ing more or less to affect our habits of thinking; but there seems to be something in the present times, which holds out strong inducements to persons engaged in the ministry, to embrace and preach the distinguishing doctrines of the Gospel. Formerly such a course of conduct might have been a sufficient test of a man's sincerity, as it exposed him to contempt and derision, and sometimes to still more severe persecution. Things, however, are now much changed in this respect: the profession of religion does not now often demand the sacrifice of temporal interests: religious men are not now thrust as it were into corners, and compelled to walk alone. And this circumstance, as might naturally be expected, has tended to lower the standard of religion: at least it has rendered the transition from worldly to religious associations more easy, because less marked. To make a profession of religion, therefore, in the present day, is to make an exchange, rather than a sacrifice, of friendships; and if some are ready to frown upon the seceders from the world, others are equally willing to receive and applaud them. It is true, there is still a talk of persecution, and therefore something of its eclat remains: little, however, of its pains and penalties are experienced: nay, in some situations, a religious profession, so far from injuring the character, serves as a passport to the best society. Popularity likewise generally attends the preaching of the Gospel. And who can say what effect such circumstances may produce on a vain man, who desires to stand high in general estimation; or on one who, judging favourably of his own religious proficiency, earnestly covets the approbation of the good, as a seal which authenticates his own judgment?

I would by no means be understood to suppose, that a minister de-

liberately or avowedly proposes to himself such objects, or pursues them by such means: still, however, the considerations to which I have alluded may have considerable weight on his mind, whilst he is unconscious of their influence. To commune with our own hearts, and to make diligent search into our principles and motives, is a habit which is with difficulty cultivated, even by the advanced Christian, and therefore we cannot expect that it will be found in vigorous exercise among those who have only crossed, as it were, the threshold of the Christian temple.

Persons who engage in the ministry from mere worldly motives are, perhaps generally, indifferent about doctrines; but still they may possess good natural understandings, and be attached to study. It is not surprising, therefore, that such men should sometimes be struck with the sound and scriptural nature of evangelical principles. Their understandings may be convinced of the truth of those principles, and of their clear accordance with the word of God. They may feel that they who preach them do alone preach the Gospel; and if they are conscientious persons, they will be more or less impressed with the vital importance of the doctrines in question, and be proportionably desirous of proclaiming them to others.

But a person of this description may be carried even much farther. His reading may not only lead him to the examination of principles and doctrines, but to the consideration also of their effects. The influence which these principles ought to possess over the affections, the temper, and the habits of life, will thus become the subject of his attention; and he may love to expatiate upon the glory and beauty of that change to which, if *received into the heart*, they will give birth. He may now compose, as it were, a spiritual

drama, and the characters of it may be well and aptly drawn. He may thus even obtain the flattering designation of an experimental preacher—a title which would imply a truly religious character—and yet he may be a stranger, in his heart, to the very principles he exhibits: he may have no savour for the spirituality of the doctrines he maintains and inculcates, and be as far removed from the true Christian he describes, as the poet from the hero whose character and exploits he delineates. The preacher may draw the features of the religious man with great exactness, and yet none of them belong to himself. That this is not an imaginary idea, is sufficiently evident in the case of Dr. Young. Were we to characterize him from his writings, we should say, Behold a man trampling the world under his feet—stripping it of its pageantry—exposing all its delusions, and proving it to be, what it really is, a mere worthless thing! Surely this man is a partaker of that faith which can alone achieve such a victory. Again; when unfolding the grand scheme of redemption, how touchingly does he handle its high and holy mysteries, dilating upon them as one who had felt all their humbling and sanctifying energy! But how melancholy is the contrast which we are compelled to witness in the life! He, who could so well grasp the subject of religion in his mind, and speak so feelingly upon it, still lived, we are told, the slave of the world. What a pertinent comment on the fact, that Divine truth may not only enlighten the mind, but even stimulate the affections, of one whose life exhibits no genuine marks of a real conversion of the heart to God!

Let us consider this case more particularly: let us imagine a man, settled in the business of the ministry, careless and ignorant about religion, but subsequently brought to an acquaintance with its doctrines,

and an acknowledgment of their truth. We are not concerned about the means by which his mental darkness may have been dispelled. He may be a man of study, and in the course of his application may attain sound theological knowledge; he may be thrown into the bosom of religious society, and receive light from his associates; he may form religious connections, and adopt their sentiments and habits, and that too from a conviction, as far as his inquiries have reached, that they are right:—but through whatever medium the light enters his mind, if the change in his opinions be merely speculative, it will, probably, be found that he lives in the habitual neglect of secret and earnest prayer. Though his mind may be occasionally impressed with the importance of the truths he has embraced, as he traces them into their consequences, and he may, under such impressions, be led to pray; yet he will not persevere in this spiritual exercise. In general, he will be satisfied with the mere knowledge of the truth, and be content to follow the leadings of his own understanding, or the guidance of those whose opinions he has adopted; and hence he continues a stranger to that spirituality of discernment, and that self-acquaintance which would lead him to seek with persevering earnestness the teachings of God's Spirit. And as he will pray but little, so he will seldom engage in the work of religious meditation. His mind will rather employ itself in investigation. He pushes on his researches with great intrepidity, and he may probably far exceed the real Christian in the measure of his theological attainments; but if you talk to him of the practical inferences to be drawn from the truths he professes, whilst he allows their correctness, they do not interest him; and with respect to the experimental knowledge of the influence of these truths on the heart, though he may listen and

appear to assent to your positions, he secretly disregards the whole subject. He knows indeed, that man is a fallen and guilty creature; he knows the consequences of such a state, and in the same way he knows the remedy; and whatever pain the knowledge of the former truths might naturally occasion is prevented by his contemporaneous reception of the latter. He therefore passes by all the difficulties of his case, and is able to carry on his researches, unburdened by anxieties and fears respecting himself, into the mysteries of the Gospel; and hence his apparent proficiency in the school of Christ is great. But the person who is truly awakened to a view of *his own* guilt and danger cannot move thus speedily forward. As the fundamental principles of the Gospel are made known to him, he is absorbed in the contemplation of them, and is full of solicitude to attain to some satisfactory grounds of hope, with regard to the manner in which his own personal condition is affected by these principles. There is an eagerness of mind, in the merely speculative professor, which urges him on: every step he takes in the inquiry is, in his view of the subject, a victory; for the truths which he discovers, not being applied to his own individual case, occasion him no uneasiness. The person, on the contrary, who is humbled in the view of his own delinquency, advances with fear and trembling. The enlargement of his knowledge is accompanied with a more vivid impression of his own sin and misery. His advance, therefore, is retarded by his anxiety to examine into his own case, and to obtain good ground for hoping that it is remediable: hence his progress may appear to be comparatively slow.—I speak now merely of what may be expected in the commencement of each course.

We shall often find, in the men I am attempting to delineate, a singular precision with respect to doctrinal

truth; and they are apt to judge of other men by this test. They are fond of framing systems: theology, as a science, is their strong hold; and they delight to expatiate upon it, because it affords them ample ground on which to display their powers of intellect. Connected with this disposition, is the temper with which such persons are accustomed to regard opponents: they will be inclined to shew little respect to those who differ from them; and if they should be induced to use their pens in defence of their opinions, they will be likely to shew considerable acrimony. They exercise little compassion towards ignorant or erring brethren. Their knowledge is of that character which puffeth up: it fosters a haughty, self-sufficient, unteachable temper, founded on a conceit of their superior abilities and attainments. Upon those who are strangers to the truth, they are apt to look down as on creatures of another kind; whilst such as they may acknowledge to enjoy a glimmering of light, but who yet dare not advance with their precipitation, or assume their tone of confidence, are regarded with that species of pity which borders on contempt. But direct opposition is an unpardonable offence and must be treated accordingly.

Again; when a minister's heart is uninfluenced by the doctrines which he maintains, and his mind is of a speculative cast, we may naturally look for instability, even with respect to his own scheme of doctrine. As the understanding is the only faculty engaged in the inquiry, it will naturally seek for gratification; and hence, when the whole system of Divine truth has been investigated, he will be exposed to the temptation of adopting fanciful expositions of Scripture, or new statements of doctrine, and will be eager to discover something in the word of God which had escaped the notice of former commentators. A similar kind of inconsistency will

sometimes be observable in the practice of such a minister. His conduct, not having its root in religious principle, in the love of God as the master-motive, takes its character from the nature of his prevailing opinions, and therefore is apt to vary with them.

I have remarked, that the popularity which attends the preaching of the Gospel may possibly have a secret influence in inclining some minds to acquiesce in its doctrines, and to publish them to others. As far as this circumstance operates, ground is laid for instability in another respect. As long as a minister is the theme of praise among his people, his efforts will be vigorous and persevering; but should his popularity decline, or a successful rival appear, he will become disgusted and remiss, and plead, perhaps, the obduracy of his people as a reason for his inaction; as if the value of souls could ever vary, or as if the increasing danger of a disease could ever be a good reason why the physician should intermit the care of his patient.

A man, however, may not only relax in exertion as he declines in estimation with those among whom he ministers; he may also become sated with his popularity, so that it shall lose its stimulating power. Hence, in the general course of his ministry, he may become languid and inert. Should he be roused to exertion only by some accidental circumstance, as the presence of a large congregation, or of an individual whose approbation might be flattering to him, his principles would necessarily be liable to suspicion; and would he examine his motives, he might find reason to fear that he preaches Christ, not from the love of Christ, but of self; and he could not fail to discover similar traits of this selfish principle in other instances.

Farther indications of inconsistency will be discovered, probably, in the conduct of such men in relation to

the world. Never having seen that supreme and paramount importance in religion which would induce them to count all things but loss for the excellency of the knowledge of Christ Jesus their Lord, the world still maintains its hold on their hearts. And though, in the commencement of their course, its power may appear to be diminished, it will perpetually be reasserting its empire. There will be a restless desire to please, whatever be the company into which they happen to fall: their external conduct, not flowing from a fixed religious principle within, but being the effect of constrained effort, they will be apt, when not under the eye of religious people, to lose sight of the principles which they habitually profess, and to accommodate themselves, without much difficulty, to the worldly conversation of their associates. The same observation might be extended to other instances of worldly conduct; but I pretend not to go into every particular on this, or indeed on any point on which I have touched, but merely to suggest hints which the reader may pursue for himself through all their bearings.

In addition to these marks, which indicate the unsoundness of the religion of the minister I have attempted to describe, I might refer also to the character of his preaching. Having embraced religious truth only speculatively, and not having experienced its power in the heart, his preaching will probably be dry, hard, and ungracious; very clear, perhaps, and very decided, but combining an icy coldness with its transparency. Or should there be much fervour and animation, through natural warmth of temper, yet that affectionate earnestness, springing from a heartfelt love of God, and a longing desire for the salvation of souls—that indescribable something in the preaching of the Gospel which,

from the poverty of language, we term unction—will be wanting. In declaring the threatenings of the law, and pronouncing its condemning sentence, there will, probably, be an unfeeling severity that aims at terror, and not contrition—more of the spirit of the accuser and executioner, than of the parent whose bowels yearn over his wandering child—more of the man who has found out the evil of sin abstractedly, than of one who has discovered it from an experience of the disease in his own heart. And when he makes known the remedy, and holds forth Jesus Christ as the Saviour of sinners, we must not look for that affectionate delight in his subject which characterizes the true apostle, who can sympathize in the distresses of his hearers, and, as a witness, urge the infallible skill of the great Physician. How, indeed, can he display the power and grace of the Saviour, who has not yet himself experienced his saving and sanctifying energy?

It is impossible to suppose such a case, without supposing also that it must be accompanied with many convictions of personal guilt and consequent danger. These, even if they should not issue in genuine conversion, will produce an effect, proportioned to their extent and permanency, in reducing something of that harshness of character which has been supposed to exist, and in shedding a partial tenderness and softness over it, which, should this be the whole result, may only be the more ensnaring, as it may seem to assimilate his character more nearly to that of the true Christian, and thus confirm his delusion.

Perhaps some may be inclined to consider the case I have supposed as altogether imaginary, because it would imply a condition wholly unproductive of happiness, and unsatisfactory to the minister himself, and therefore offering him no temptation to embrace it. But it is not so: on the contrary, independently of that

self-deceit and self-flattery which lead men to speak peace to themselves when they have no good ground for peace, such a man may find much delight in his new way, even without any direct reference to spiritual considerations. He enjoys, for instance, all the pleasure of a gratified understanding—his eyes are opened upon a new series of important truths—and he sees many objects in a new and glorious light. The traveller who visits foreign countries, with which he has no natural connection, may be as much delighted with the views which meet his eye, as the proprietor of the soil. Their feelings, however, are very different: the proprietor contemplates the prospect with an interest unknown to the other: he is able to say, *This is my inheritance*, and that kindles a warmth and yields a satisfaction with which the stranger intermeddleth not;—but the stranger's taste is nevertheless gratified.—The discovery of new and important theological truths may, of itself, yield much the same kind of pleasure, at least, as that which a mathematician derives from the successful solution of a new or difficult problem, although, at the same time, he may not even advert to its practical application.

There is a still further enjoyment which such a minister may derive from his present views: his pride may be gratified. If even a sincere servant of God finds great difficulty in resisting the snare of self-valuation, on account of the very difference which it has pleased God to make between him and others, how much less likely is he to escape this snare, whose difference is merely intellectual and speculative, and who has, therefore, no deep and affecting sense of his own sinfulness to counteract the workings of pride or self-conceit. But such a minister may not only thus derive pleasure from the mere knowledge of the truth; he may rejoice in it as the truth. If a man were possessed of a medicine

which he was fully persuaded would answer in every case of sickness, he would rejoice in the knowledge of it, though he had never known a day's illness; because he could not be ignorant that he was liable to sickness, and that a day would come when he might stand in need of such a remedy. Yet he would never dream of using the remedy until he found himself unwell. Now a person, who is speculatively acquainted with religion, knows generally that man is sinful and corrupt, although his own state gives him as yet no alarm. When the Gospel, therefore, discovers an effectual remedy for this disease, he will, in a certain sense, rejoice in it, for he can scarcely be without a suspicion that one day he may himself require it; and he will at least rejoice in it as generally beneficial.

Perhaps it may be asked, with respect to such a man, (as I have frequently heard it asked,) Are there any seals to his ministry? Has he been instrumental in the conversion of souls? I confess I cannot see the validity of the favourable inference which some would be disposed to draw from an affirmative answer to such questions. A wicked man may be, and often is, employed as an instrument of good to others. What St. Paul says, 1 Cor. ix. 27, will at least authorize the assertion, that a minister may preach the pure Gospel, and yet, after all, be a castaway. We have no reason to believe that Judas, when sent out by our Saviour with the eleven, (whatever was the nature of their commission) met with less success than the other Apostles. St. Paul speaks of some false ministers, who preached Christ of contention; but he describes himself as rejoicing in the circumstance, which he scarcely could have done if their ministry had been destitute of success.

But I have already extended my

observations far beyond the ordinary limits of such a communication. I will, therefore, at once close this part of the discussion. I may take another opportunity of considering the difficulties under which a minister, who has entered upon his office a stranger to true religion, must necessarily labour, even if he should subsequently become a sincere convert. I remain, &c. &c.

P.

To the Editor of the Christian Observer.

I know not how it has happened, that an important fact, incidentally recorded in the history of Simon Magus, should have escaped the notice of our acute disputants on the Baptismal Controversy. I shall simply leave it to speak for itself.

"When the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Ghost. *For as yet he was fallen upon none of them.* Only they were baptized in the name of the Lord Jesus." Acts viii. 14—16.

I know not whether I am right in my judgment; but, as a plain man, I have always considered a single fact, well authenticated, and of *direct bearing* upon the subject, to be more conclusive than all the abstract reasoning in the world.* It "commends itself to every man's conscience" with irresistible influence, and defies all the efforts of the most torturing criticism to wrest it from its obvious and natural application.

Q. C.

* I cannot be supposed, by the term "abstract reasoning," to allude to the arguments of Messrs. Scott, Biddulph, and Bugg, &c. &c. which are too clearly grounded upon *fact and scriptural testimony* to be confounded with reasoning built upon the foundation of systematic theories.

FAMILY SERMONS.—No. XCV.

John iii 5.—*Except a man be born of water and of the Spirit, he cannot see the kingdom of God.*

At the period of Christ's ministry on earth, the Jews generally were placing a false and delusive reliance on their ceremonial observances. They considered the demands of religion as fulfilled by a decent outward conduct, and an outward regard to the precepts of the law. The promised kingdom of the Messiah, they also considered as the establishment of an earthly dominion. These errors our Saviour sought to correct; and when Nicodemus, under an impression of Christ's authority as a teacher sent from God, came to inquire seriously into the nature of his doctrine, they were the points to which our Lord directed his attention. He shewed him that the kingdom of God was a spiritual kingdom, of the blessings of which those only should be partakers, who were made the children of God by a new and spiritual birth. "Except a man be born again," "of water and of the Spirit," "he cannot see," "he cannot enter into the kingdom of God." The heart of man is ever the same. Even in the full light of Revelation which we now enjoy, we are prone to the same error with the Jews, and are apt to lose sight of the spiritual nature of the religion of Christ. The observance of certain outward rites, and a decent attention to social duties, we are ready to imagine form the sum and substance of Christianity, and are sufficient to secure our admission into the kingdom of heaven. But against such a notion the whole Bible stands opposed. The Law and the Gospel, Prophets and Apostles, concur with our Lord himself in teaching us, that our hearts are naturally corrupt and at enmity with God; and that they must be as thoroughly changed as if they were

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created anew, before they can enter into the kingdom of God; before they can attain that "holiness without which no man shall see the Lord," or share in the peace and privileges of his children.

With a view to our acquiring scriptural notions on this most important, this vital, point of Christian doctrine, I propose to consider, 1st, The nature of the kingdom of God; and 2d, The change which must take place in us before we can enter into that kingdom. And may the Eternal Spirit, whose office it is to change the heart, open our hearts to the impressions of the truth!

I. "The kingdom of God" is described by St. Paul to be "righteousness, peace, and joy in the Holy Ghost." It is the reign of Christ by his Spirit in the hearts of men; a reign not of terror but of love. The subjects of this spiritual dominion are delivered from the tyranny of the law, of sin, and of death, and are made the children of God through faith in his Son, that "as sin had reigned in them unto death, so grace might now reign in them through righteousness unto eternal life by Jesus Christ." This new state of being commences in this world. No man will be admitted into heaven, who has not, while on earth, been enabled to throw off the yoke of sin and Satan, and to become the willing subject and servant of Jesus Christ. The foundation of this state is laid in repentance and faith. The penitent offender, being justified by faith, has peace with God: his sins are pardoned, he is admitted into the Divine favour, and receives the gift of the Holy Spirit to renew and sanctify his nature, and to prepare him for the society of heaven. A sense of the mercies vouchsafed to him fills his heart with gratitude and love. These form a new spring of holy obedience within him: he inquires, What shall I render unto the Lord for all his

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benefits towards me? And the steadfast purpose and aim of his soul are to be conformed in all things to the will of his heavenly Father. Under the influence and guidance of the Holy Spirit, he is enabled, day by day, to grow in grace and in the knowledge and love of God. That Divine Teacher opens his understanding to discern the things belonging to his peace; inclines his heart to love them; strengthens him in his endeavours to do the will of God; directs him, under the depressing sense of the utter worthlessness of his best services, to the justifying righteousness of his Saviour as his only source of consolation, and his only ground of reliance; and cheers him amidst all his trials, temptations, and failures, with the hope of future glory—with the prospect of that day, when, delivered from the burden of this sinful flesh, and purified from every taint of corruption, he shall enter into the joy of his Lord. Then shall that kingdom of God in the soul of the believer, which was begun on earth—that reign of holiness and love, the progress of which was here impeded by so many conflicting lusts—be fully established, and Christ become all in all.

Such is the kingdom of God. It is purely a spiritual kingdom established within us by the power of the Holy Ghost. It is the gradual subjugation of sin in our souls, till in the last day we appear without sin, pure and spotless. In short, it is the reign of Christ in the hearts of his saints.

II. We now come to consider the change which our Saviour declares to be necessary before we can see the kingdom of God.

1. Its necessity. "Except a man be born again, he cannot see the kingdom of God." This necessity plainly arises from the universal corruption which we inherit from Adam. By nature we are "born in sin," and "the children of wrath;" unholy and carnal, at enmity with God and true

godliness. Scripture and experience concur to establish this melancholy truth beyond the possibility of any reasonable question; and were we honestly to consult our own consciences, they would not fail abundantly to confirm it. They would convict us of wilful ignorance and disregard of God; of indifference to spiritual objects; of undue attachment to the world; of a willing preference of the service of sin and Satan to that of Christ; of habitually neglecting or violating the Divine precepts; of habitually indulging many unholy dispositions; and of pouring contempt alike both on the most awful threatenings of the Divine Law, and the most alluring promises and invitations of the Gospel. Such are some of the sad fruits of that depraved nature which belongs to us all, and which must be renewed before we can see the kingdom of God. Of the natural man we are expressly told in Scripture, that he "knoweth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned." But the kingdom of God is a spiritual kingdom: he, therefore, who would discern it, must be possessed of spiritual perceptions; he must be "born of the Spirit." It is this total inability of man, in his natural state, cordially to embrace the truths of a religion which is altogether spiritual, that makes the radical change, spoken of in the text, absolutely necessary. Without such a change, he can neither repent nor believe the Gospel. He can have no adequate impression of the evil and danger of sin, and therefore no sense of the richness of redeeming grace and pardoning mercy. He cannot walk in newness and holiness of life, for "that which is born of the flesh, is flesh," and "in our flesh," that is, in our unrenewed nature, the Apostle assures us, "dwelleth no good thing." And at his death, he cannot be admitted into the happiness of heaven; for the word of truth assures

us, that unless we repent, we shall perish; that unless we be converted, we shall in no wise enter the kingdom of heaven; and that without holiness no man shall see the Lord. "Except, therefore, a man be born again, he cannot see the kingdom of God."

2. Let us next proceed to consider the *nature* of the spiritual change spoken of in the text, and which we have seen to be so indispensably necessary to our being admitted into the kingdom of God.

This spiritual change, or new birth, is well described by our church, as "a death unto sin, and a new birth unto righteousness." It is the infusion, by the Holy Ghost, of a new principle of spiritual life: it is the commencement of the life of God in the soul.—In our natural state, we are strangers to God and to Divine things. We neither enjoy communion with him, nor set any value on his favour. Our affections are placed on the world, and on worldly and sinful objects. But when we become the subjects of the new birth, here spoken of, we die, as it were, to the world and sin. These tyrants of the soul lose their power over our minds, just as external objects cease to affect the senses of a dead man; and we feel the influence of higher and holier objects. Quickened by the Holy Spirit, we are made alive unto God through Jesus Christ; and the life we thenceforth live is a life of faith and new obedience. For "we are his workmanship, created" anew "in Christ Jesus unto good works." By what process this renovation is effected, we are not required, nor would it be possible, to explain. Its effects, however, are palpable; and if we are honest in the work of self-examination, and diligent in trying our hearts and lives by the test of Scripture, we shall not long be left in doubt as to whether we are the subjects of this spiritual change. The individual indeed remains the same; but still, in

a spiritual sense, "old things have passed away, and all things are become new." He enters on a new life; acts from new motives; feels new desires, new hopes, new fears, stirring in his bosom; places his affections on new objects, and regulates his whole conduct with a view to new and nobler ends. His life is a life of communion with God, and of faith in his Son. The love of Christ constrains him to live no longer to himself, but to that Saviour who died for him. His desires are placed not on the attainment of this world's goods, but on his restoration to the favour and image of his God. He hates and dreads the sin which was once his delight; and his unceasing prayer and persevering effort is, that he may be made meet to be a partaker of the inheritance of the saints.

3. It has been already stated, that the immediate author of this change is the Holy Spirit. Water, however, is appointed by Divine authority as the emblem of the Spirit's efficacy. The Apostles were commissioned by our Lord to preach his Gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and the obligation of this command is infinitely strengthened by the solemn declaration in the text, that "except a man be born of *water*, and of the Spirit, he cannot see the kingdom of God." Our Saviour having thus solemnly instituted the sacrament of baptism, as the rite of admission into his visible church, the wilful neglect of the institution would be highly criminal in any of his professed followers. It is ordained by the same authority, and guarded by the same sanctions, which give to the other precepts of Scripture their force and obligation.

But while, in obedience to the Divine command, we use the water of baptism, both as a powerful mean of grace, and as a significant emblem of that inward and spiritual washing from sin by the blood of Christ, and

the influence of the Holy Spirit, which is aptly termed regeneration or new birth, we must beware of confounding, as too many do, the sign with the thing signified. The limits of a discourse would not suffice for the discussion of this much-disputed topic. All that can now be done is solemnly to warn you against this pernicious error. Remember that the kingdom of God, to which we are admitted by the new birth or spiritual regeneration, consists, as we have seen, in love to Christ, and obedience to his laws, and delight in his service. But how many baptized persons are to be found in every congregation—may we not say, in almost every family—who neither love Christ, nor obey his laws, nor delight in his service, and who are evidently not of his kingdom? Shall we say of such persons that they have been “born again by a new and spiritual birth?” And if such persons should thus judge of themselves, would they not thereby furnish a presumptive proof that they are not born again, since they do not yet possess even that degree of spiritual discernment which would enable them to distinguish the washing of water, from that baptism of the Holy Ghost which quickens, cleanses, and fructifies the soul? Let no such error be cherished among us. If we are really regenerate, born of the Spirit as well as of water, members of Christ’s spiritual kingdom, we shall have other proofs to produce of the change we have undergone, than that of our having been admitted by baptism into the visible church of Christ. Our sinful souls will have been raised from their death in sin to a life of righteousness; and being quickened together with Christ, we shall have within us the mind which was also in him, and be walking even as he walked. It were vain to talk of spiritual life, if we have not turned from dead works—the works of the flesh and of the world—to serve

the living God. It were vain to talk of our faith, if it do not appear in the fruits of love and holy obedience. It were vain to boast of our privileges as children of God, if the carnal affections which cleave to us, prove us to be still the bond-slaves of Satan. Let us then not dare to flatter ourselves that we are truly regenerate, unless we are the loyal subjects of the King of kings; unless our aim and effort, in the strength of Divine grace, is to walk before him in all holy conversation and godliness, and to serve him in the spirit of adoption; unless calling ourselves by the name of Christ, we shew ourselves to be his by departing from all iniquity; and unless we prove that we have passed from death unto life by the love we bear to our brethren in Christ for his sake.

What has now been said will serve to explain the reason of the division which is usually made of men into two classes; those who continue in their natural state, unchanged and unsanctified,—and those who are made, by a new and spiritual birth, children of God and heirs of his kingdom. Many maintain a respectable station in society, and are amiable and useful in their intercourse with others, who nevertheless are strangers to this change of nature, and who shew that they are so by their not acting from the motives of love to God and faith in our Lord Jesus Christ, and by their indifference to all spiritual objects. Indeed, this view of the subject accounts for the insensibility with which men, possessing intelligence in matters of science or in the conduct of worldly business, will listen to the most affecting truths, to the most interesting exhibitions of the love and grace of Christ, and to the most awful denunciations of the Divine wrath. The god of this world has blinded their minds, so that they see not the things belonging to their peace; and unless they seek with

earnestness the influence of God's Holy Spirit, to open the eyes of their understanding, and to communicate to them the light of life, they must continue to walk in darkness until death and judgment shall fatally convince them of their ruinous delusion. Let me impress on the minds of such persons the solemn truth, "Ye must be born again." You must be raised from your present state of alienation from God, and of consequent guilt, condemnation, and misery, to a new and divine life. You must be created anew in Christ Jesus, by his Holy Spirit. All other remedies, all outward means of grace, without this radical conversion of the heart to God will fail. "Neither circumcision availeth any thing nor uncircumcision, but a new creature;" a new creation in the image of God, in righteousness and true holiness.

And let such as have good ground for believing that they are born again of the Spirit, remember that regeneration is only the entrance into Christ's spiritual kingdom—the infancy, as it were, of the divine life; and that they are as yet far from maturity, far from the measure of the stature of the fulness of Christ. O let none of us rest satisfied with our present attainments. That were indeed a fatal symptom of spiritual decay. Let us unceasingly pray and labour for growth in grace, for increasing sanctification. Let us not count ourselves to have as yet attained any thing, much less to be already perfect; but forgetting the things that are behind, and reaching forth unto those things that are before, let us press towards the mark, for the prize of our high calling in Christ Jesus. Amen.

To the Editor of the Christian Observer.

THE remarks published in your Number for last January, on the sermon

of a popular preacher concerning ministers being fishers of men, must, I should suppose, fully approve themselves to every one who has duly considered the subject, and has had an adequate opportunity of appreciating the injurious effects actually produced by the style of preaching which is animadverted upon. Yet, it is possible, some persons may infer, that because the use made of the *similitude*, in this sermon, was unwarranted and highly exceptionable, little or nothing of instruction was by our Lord actually intended under that emblem. This, I apprehend, is far from the truth: and, with your leave, I will submit a few thoughts on the subject, to your readers, and especially to ministers, who are or ought to be "fishers of men."

1. A fisherman, though of low station in the community, is a man of a peculiar stamp and habits; and, in several respects, a pattern or model for the ministers of Christianity. In order to be a successful fisherman, (I here speak of fishing as a *trade and business*, and not as an *amusement*,) he must be inured to self-denial, patiently enduring hardship, and ready to risk much danger, in the pursuit of his main object. This employment also requires great skill and much knowledge, as to the different kinds of fish that may be taken, the seasons and places when and where they may be expected, and the most *approved* methods of taking them—*approved* by the experience and observation of the most skilful and successful fishermen who have gone before him. In *their* plans, indeed, some improvement may be made; but "the fishers of men" can never improve on the plans and methods of the Apostles of our Lord and Saviour.

2. The fisherman must be "instant in season, out of season:" he must "give himself wholly" to his object (*ἐν παντί καὶ ὅτε*): he must be

ready to go out to fish when others go to rest, and often be without sleep and food for a considerable time together. While the opportunity is afforded, he must seize on it; and, in pursuit of his object, must be often hungry, and thirsty, and weary. And are there not most important lessons, for the true minister of Christ to learn from this part of a fisherman's habits and conduct? He will exhibit the Spirit of his Lord, who would not eat or drink when the Samaritans thronged to hear his word, but said, "I have meat to eat which ye know not of." "My meat is to do the will of him that sent me, and to finish his work."

3. The fisherman, though he has toiled all night, and has "taken nothing," does not give up his hopes, or sit down desponding, or betake himself to other employments or recreations; but he waits for another opportunity, in expectation of better success: he considers what might be the cause or occasion of his former failure, that if possible he may obviate it; and when the opportunity arrives, he seizes it with as much alacrity as before; and this even after repeated disappointments. And even if he should fail to succeed in the way in which other fishermen prosper, he tries some other way; and being thus assiduous and indefatigable, he commonly, to some good degree, is at length successful. Here again the "fishers of men" may learn many things for their instruction, encouragement, reproof, and warning.

4. Again: The fisherman, when not actually fishing, is generally employed in things belonging to his peculiar business. He is "washing his nets," or "mending his nets;" or making nets or lines; or fixing hooks; or procuring baits, &c. If a prudent fisherman, he is seldom unemployed in his own way: he has much leisure from fishing, but little from those things which are connected with it; as his boat, his nets, his

lines, &c. He is a man of business; and does not spend his time, or any large portion of it, even between the seasons of actual fishing, in diversions and recreations, in visitings and feastings: if he get into these habits, he will scarcely be successful. Surely then the fishers of men should imitate the fisherman in this. The intervals between seasons of preaching should be filled up with studying, learning, devotion, instructive conversation, and things belonging to their most important office. Many things, not considered wrong in others, must be avoided by him who would prosper. He must adopt, in general, Nehemiah's words; "I am doing a great work, so that I cannot come down. Why should the work cease, while I leave it, and come down to you?" He should, as to many things, even right in themselves, leave them to others; saying with the Apostles, "We will give ourselves continually to prayer and to the ministry of the word." In short, he should never suffer his time to be occupied by any other things, if he can avoid it, which might interfere either with the exercise of his ministry, or his preparation for exercising it in a proper manner; but observe the Apostle's rule, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. ii. 15.)

5. Farther: The fisherman's object is to catch fish: however fine the weather, and calm the sea, and good the provisions on board, or pleasant the company, if he do not take fish, he returns disappointed. "He that winneth souls is wise." Learning, reputation, preferment, wealth—even applause, popularity, respect, and affection from every quarter—will leave the genuine minister of the Gospel disappointed and grieved, if he do not gain souls. For he is "a fisher of men," not of applause, preferment, or

"filthy lucre." For the salvation of immortal souls he labours, studies, prays, preaches, teaches publicly and from house to house—spends himself and is spent. And if he succeed, these will be accounted by him as his riches, his joy, his crown, at present; and will be found so in the day of Jesus Christ: and in this view, poverty, reproach, scorn, or even far heavier sufferings will not greatly move him.

6. As appointed by our blessed Lord to be "fishers of men," we may also deduce instruction from Peter's conduct, and language, and success. "Master, we have toiled all night, and have taken nothing: nevertheless at thy word I will let down the net: and when they had thus done, they enclosed a great multitude of fishes." (Luke v. 4—6.) Peter *used* his own understanding, as to the best time and opportunity for fishing; but he did not so *lean to it*, as to refuse obedience to his Lord's command or direction. He believed and obeyed. Thus Mary says to the servants (as still hoping from Jesus for a supply of wine,) "Whatever he saith unto you, do it." (John ii. 5.) They obeyed what might appear very unseasonable: "they filled the water-pots with water to the brim," and they drew it out "good wine." Would we succeed as the ministers of Christ, we must adhere strictly to his instructions; leave undone nothing of what he enjoins; do what we can do, and trust in him to do what is beyond our power; neither relying on our own plans and exertions, or wisdom, or persuasive powers, nor neglecting any means prescribed by him, or on which we may properly expect and pray for his blessing.

7. Men are indeed, in this evil world, as the fishes are in the sea: and as far as the Lord prospers his ministers, they are brought forth out of this evil world; delivered from the power of darkness; translated into the kingdom of God's beloved Son,

in whom they have redemption, through his blood, even the forgiveness of their sins. The most successful minister, however, takes only a very small proportion of the multitudes who surround him and occasionally come near to him; as the fisherman catches but a small proportion of the fishes in the sea, or even in the shoal. It has been shewn, that these are accounted his gain, his joy and crown. The zealous affectionate minister counts each of them a more valuable acquisition than the largest legacy or the richest preferment would be. But *his* gain is as nothing to *theirs*. He does not seek them for their hurt, but their salvation. Here the emblem may seem to fail; but surely our Lord's words about the *harvest* are equally applicable to the *fishery*. "He that reapeth receiveth wages, and gathereth fruit unto life eternal." (John iv. 36.) The literal harvest is as much reaped in order to be *caten* as the literal fisherman catches fish to be eaten. But in the spiritual harvest and fishery, both are effectual to the eternal salvation of those about whom that labour is successfully employed. (1 Cor. iii. 7, 8.) At the same time, the minister may learn from the fisherman not to spend his time, and discourage his heart, in vain regrets about those who shun his net, or even, when supposed to be taken, who get out of it and disappoint his hope; but to bless and praise God for those to whom he is made successful; and to hope, pray, prepare, and labour, that he may succeed in respect of more and more." (1 Thess. i. 2, 3, 11, 13. 2 Thess. i. 3. Comp. Acts xvii. 1—9, 13.)

8. Again: A fisherman, sometimes, at one cast, or in one night, or a few nights or days, is so successful that he is amply remunerated for many, many labours, by which he took nothing. The emblem of St. Peter's draught of fishes, when, at Christ's command, he let down the net, was abundantly explained by his success

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as "a fisher of men," at the day of Pentecost, and the conversion of three thousand souls in one day. Let, then, the unsuccessful minister redouble his diligence, earnestness in prayer and supplication, and endeavours to exemplify his doctrine by his own holy example; and after years, perhaps many years, of humiliating failure in what is the grand desire of his heart, he may at length see his most sanguine expectations in past times even exceeded towards the close of his life;—or, perhaps, he may at length look down from heaven, to witness that extensive efficacy given to his labours which it would not have been safe or good for him to have known on earth, "lest he should have been exalted above measure." (2 Cor. xii. 1—6) At any rate, let none "grow weary in well-doing; for in due season they shall reap, if they faint not." Let all remember, that in this case, a little success is immensely better than very great success in any other case; and let none seek relief to his mind from other studies, recreations, and pursuits, because discouraged in his ministry—a temptation which proves too strong for many.

9. The direction given to St. Peter, in respect of the payment of the tribute-money, and the peculiar nature of the miracle by which the poverty of Christ and his Apostle was to be supplied, seems to lead the attentive reader to think, that some reference was intended both to Peter's former occupation and to his new office of a "fisher of men," else why select this peculiar way of obtaining a miraculous supply? On such a subject, it is easy to say crude and ridiculous things; yet the following hint may not be inappropriate:—"The 'fishers of men,' though needy, may go on cheerfully in their work, trusting in the Lord to supply their wants; for he will bring to their net, when necessary, such as shall be both able and willing to contribute to the sup-

port of his cause." (T. Scott's Family Bible, P. O. Matt. xvii. 14—27.) And many instances will occur, of ministers becoming useful to those who not only act towards them as the Philippians did by St. Paul, but enable them to accomplish important designs of usefulness, which, if it had not been for such help, must have remained mere plans formed in the mind but never attempted or executed.

T. S.

To the Editor of the Christian Observer.

I BEG to offer a few remarks on that tenet of the abrogation of the authority of the Moral Law, which is maintained by a certain sect of Christians in the present day, and which appears to me to be pointedly opposed to every sound and obvious principle, whether of Scripture or of reason. It might be possible to frame something like an apology for many of the other heresies, both of former and of later days: but to deny the authority of the Moral Law seems scarcely to admit of excuse; since it not only, like other heresies, is grounded on a perversion of Scripture, but seems to involve the studious obliteration of the deep moral notices that are common to our nature.

This error appears to me to have been fostered by the conflicting labours of two very opposite descriptions of ministers; of those who preach the doctrines of grace as though there were no precepts to be obeyed, and of those who preach the law as though there were no grace to pardon, sanctify, and save. How important is it, then, for ministers to avoid extremes, to understand well the message they have to deliver, and to divide rightly and impartially the word of truth.

I wish I could place before your readers, in a few sentences, the view of Christianity which is held by the sect to which I have al-

cluded. If I am not mistaken, it amounts to this:—Believers, being partakers of a finished salvation—a salvation finished and complete before the foundation of the world—are delivered from the law, not only as a covenant of works—a point in which I should agree with them—but as a rule of conduct, or even as a test by which to try the soundness of their faith. To look for evidence of their being the children of God, in the growing conformity of their hearts and lives to the Divine law, they represent as legal, and therefore as derogating from the grace of the Gospel, and also as tending to rob them of their comfort, and to abridge their liberty in Christ. In short, they deny that the precepts of Scripture possess any authority over the conduct of believers, or that they form the standard by which either they themselves or others ought to judge of their election in Christ.

If, in this concise statement, I have done them wrong, I shall be happy to correct it. The gratification I should derive from their distinct disavowal of such principles, would far more than compensate to my mind the pain of a retraction. But I ought to add, that I have listened to several of their preachers with the utmost degree of attention, and with an anxious desire to be able to put a less revolting construction on what fell from them; and that, after all, I find myself compelled to consider the above representation as correctly exhibiting their sentiments respecting the Moral Law—wild, extravagant, and licentious as these sentiments must appear to every sober Christian.

I have no intention to enter into a full discussion of this subject: that I must leave to others. I shall confine myself, in what I shall yet say, to a few brief remarks on the inherent authority of the Moral Law; trusting that some abler correspondent may be induced to take a more comprehensive view of the whole question.

Christ. Observ. No. 172.

I will first assume, as a postulate, that man is subject to the Moral Law, or law of God, as being his creature. This appears indisputable. I ask, then, by what strange operation faith in Christ annuls this natural obligation? * If faith does much for man; if its possessor is pardoned, justified, sanctified, adopted, accepted; yet it leaves him a creature standing in certain relations to God and man. If, as a rational creature, he is subject to the Moral Law, then whatever blessings he enjoys as a believer, he must still, as a rational creature, stand in this respect on the same ground with others.

In the next place, I would remark, that the direct and natural consequence of denying the authority of the Moral Law, in the case of believers, is to produce slight views of sin, and to diminish the dread of committing it. I do not mean to say, that every one who maintains the doctrine in question is licentious; but only, that the tenet naturally leads to licentiousness. If the Moral Law has no authority over the believer; if it is not the great rule of right to him, as well as to others; the violation of it by him does not involve any criminality. What evil is there in violating an abrogated statute?—But, turning with grief, and little less than horror, from such sentiments, I would remark, that the Law ever lives and ever binds. Though its place, as the basis of a covenant, is changed, yet its intrinsic character and authority are

* I ought here to remark at the same time, that I perfectly agree with Mac-knight in the following observation:—"At the death of Christ the law of Moses was abolished in all its parts to all mankind, as a religious institution, Col. ii. 14. Wherefore no one is obliged to perform any moral duty, because it was enjoined by Moses, but because it is written on men's hearts, and is enjoined by Christ, who, in his Gospel, hath renewed the moral precepts of the Law of Moses with greater efficacy than they were enjoined to the Jews; having established them on better promises than were held forth in the law."

now what they ever were; and every transgression of it, whoever the transgressor be, is sin,—hateful to God, and exposing the offender to punishment.

But the tenet which I am opposing is absurd in itself, as well as pernicious in its tendency. For what can be more absurd than to hold, that as an unbeliever I am to-day under the authority of a law which constitutes certain actions sins, yet that, if to-morrow I am a believer, I am freed from the authority of that law, and the same actions, if repeated by me, are no longer sins?

If we turn to the Scriptures, I would say, that they contain nothing that favours the notion of an abrogation of the law of God; but much to the contrary. As to the peculiar views of this subject, which some derive from the Epistles to the Romans and the Galatians, they can only proceed from a misapprehension of the design of the Apostle in those Epistles. Justification is the great subject of which he treats in each;—in the Epistle to the Romans, in reference to the Divine Law generally; and in the Epistle to the Galatians, in reference to the Law of Moses, and particularly the ceremonial law, the observance of which the judaizing corrupters of Christianity wished to impose on the Galatian believers. Now there is no necessity to suppose that the Apostle, in professing one object, actually had two objects in view; that he taught the abrogation of the Law as an authoritative rule of right, when his express design was to shew that obedience to law was not the ground of justifying righteousness. Nor, indeed, would such a mode of proceeding agree with the sincerity and simplicity of Scripture.

I am aware that I have barely touched on this great question; in my opinion, it would require a treatise rather than a letter; but I think I have said enough to lead your readers to suspect, that the tenet

which I have combated has no foundation either in reason or Scripture. In my own view, the plain dictate of reason is, that the law of morality is invariable, universal, and perpetual; and the plain doctrine of Scripture, that Jesus Christ, in annulling that law as the foundation of a justifying righteousness, has ratified it in all its purity and extent, and adopted it as the great law of rectitude in that spiritual kingdom which he has established in the world, and of which he is the merciful and righteous Sovereign. This opinion is not to be confuted by an appeal to the excellent lives of some who maintain the obnoxious tenet. I speak of a system, not of individuals. There are excellent characters to be found in almost every denomination of Christians. What I would maintain is, that the system in question is bad; that in itself it is replete with absurdity; and that its tendency is of the worst kind.

T.

To the Editor of the Christian Observer.

IN addition to the passages brought forward in your preceding Number, the following very strong quotation from Bishop Taylor, whom no one will accuse of Calvinism, may well claim a place in your publication. I was surprised at meeting with it, as Dr. Mant has introduced the name of this pious and learned prelate among the supporters of his own view of regeneration.

BENEVOLUS.

“He, that shall discourse Euclid’s elements to a swine, or preach, as venerable Bede’s story reports of him, to a rock, or talk metaphysics to a boar, will as much prevail upon his assembly as St. Peter and St. Paul could do upon uncircumcised hearts and ears, upon the indisposed Greeks and prejudicate Jews. An ox will relish the tender flesh of kids with as much gust and appetite, as an unscriptural and unsanctified man will do the

discourses of angels, or of an apostle, if he should come to preach the secrets of the Gospel. And we find it true by a sad experience. How many times doth God speak to us by his servants the prophets, by his Son, by his apostles, by sermons, by spiritual books, by thousands of homilies, and arts of counsel and insinuation; and we sit as unconcerned as the pillars of a church, and hear the sermons as the Athenians did a story, or as we read a gazette. And, if ever it comes to pass, that we tremble, as Felix did, when we hear a sad story of death, of righteousness, and judgment to come, then we put it off till another time, or we forget it, and think we had nothing to do but to give the good man a hearing; and, as Anacharsis said of the Greeks, they used money for nothing but to cast account withal, so our hearers make use of sermons and discourses evangelical, but to fill up void spaces of their time, to help to tell an hour with, or pass it without tediousness. The reason of this is—a sad condemnation to such persons—they *have not yet entertained the Spirit of God, they are in darkness; they were washed in water, but never baptized with the Spirit, for these things are spiritually discerned.* They would think the preacher rude, if he should say, they are not Christians, they are not within the covenant of the Gospel: *but it is certain that the Spirit of manifestation is not yet upon them; and that is the first effect of the Spirit, whereby we can be called sons of God or relatives of Christ.* If we do not apprehend and greedily suck in the precepts of this holy discipline

as aptly as merchants do discourse of gain, or farmers of fair harvests, *we have nothing but the name of Christians; but we are no more such really than mandrakes are men, or sponges are living creatures.*" Works, fol. ed. 1673. Serm. I. On Whitsunday, pp. 2, 3.

Again, at the conclusion of the same sermon: "The summe is this; an animal man, a man under the law, a carnal man (for as to this they are all one,) is sold under sin: he is a servant of corruption: he falls frequently into the same sin, to which he is tempted: he commends the law, he consents to it that it is good; he does not commend sin, he does some little things against it; but they are weak and imperfect: his lust is stronger, his passions violent and unmortified, his habits vitious, his customs sinful, and he lives in the regions of sin, and dies, and enters into its portion. But a spiritual man, a man that is in the state of grace, who is born anew of the Spirit, that is, regenerate by the Spirit of Christ, he is led by the Spirit, he lives in the Spirit, he does the works of God cheerfully, habitually, vigorously; and although he sometimes slips, yet it is but seldom, it is in small instances: his life is such as he cannot pretend to be justified by works and merit, but by mercy, and the faith of Jesus Christ; yet he never sins great sins; if he does, he is for the present fallen from God's favour; and though possibly he may recover (and the smaller or seldomer the sin is, the sooner may be his restitution,) yet for the present (I say) he is out of God's favour."

MISCELLANEOUS.

To the Editor of the Christian Observer.

EVERY memorial of our venerable Reformers claims an interest in those

who wish to support the church they founded with their blood, by copying the purity of their lives and

the soundness of their doctrine. I have been much pleased with certain notices of the primitive Bishop Latimer, contained in the dedication prefixed to his writings, by his friend Augustine Bernher. The republication of these in the *Christian Observer* will, I am confident, afford as much pleasure to your numerous readers, as to

Your obedient servant,

T. G.

Oxon, April 5, 1816.

“How manifold wayes was hee troubled, toste, and turmoyled by the popish bishops? Whose hands hee could not have escaped, if God had not moved the king’s majesties heart (that then was) to assist him; by whose absolute power divers times hee was delivered from the cruell lyons. And although it did please God, in processe of time, to suffer the king’s majestie to be deluded and circumvented by the subtil perswasions of those popish bishops, to establish by lawe sixe ungodly Articles; yet this faithfull servant of Christ would rather put his owne life in danger, then forsake or departe from that, the which afore most faithfully hee had taught out of God’s word. Wherefore hee was contented rather to bee cast into the Tower of London, and there to looke daily for death, than to be found a wavering reede, or to deceive his prince. ‘For they,’ sayd hee, ‘that doe allow any thing disagreeing from God’s word, in respect to fulfill the appetites of princes, are betrayers and murthers of their princes; because they provoke the wrath of God to destroy such princes: and therefore these flatterers become guiltie of the blood of their princes, and are the chief causes of their destructions.’ Wherefore, this faithfull man of God, knowing his prince to be deluded by the false priests, and being assured the things that were allowed to be contrary to God’s word, was ready thus

to adventure his life; at the which time God mercifully delivered him, to the great comfort of all godly hearts, and singular commodity of the church.

“Now when he was thus delivered, did he give himselfe up to the pleasures of the world? to delicatenes or idlenes? No, assuredly; but even then most of all began hee to set forth his plough, and to till the ground of the Lord, and to sowe the good corne of God’s word; behaving himselfe as a faithfull messenger of God, being affraide of no man, telling all degrees their duties faithfully and truely, without respect of persons, or any kinde of flattery. In the which his painefull travailes, he continued all King Edward’s time, preaching for the most part every Sunday two sermons, to the great shame, confusion, and damnation of a great number of our fat-bellied unpreaching prelates. For hee being a sore brused man, and above threescore and seven years of age, tooke notwithstanding all these paines in preaching; and also every morning ordinarily, winter and summer, about two of the clocke in the morninge, he was at his booke most diligently. And besides this, how careful he was for the preservation of the church of God, and for the good successe of the Gospel, they can beare recorde which at that time were in authority, whom continually by his letters he admonished of their duties, and assisted with his godly counsell.

“But when the time approached, the which God had appointed for the punishment of the carnall Gospellers and hypocrites, which most wickedly abused the same, how faithfully hee did admonish, both privately and openly, all kindes of men, they that were then about him can beare record. But one thing amongst other is principally to be noted, that God not only gave unto him his Spirit most plenteously and comfortably, to preach

his word unto his church, but also by the same Spirit hee did most evidently prophesie of all those kindes of plagues which in very deede afterwards ensued, so plainely, I say, as though he had seene them before his eyes: so that if England ever had a prophet, he was one.

"And amongst other things he ever affirmed, that the preaching of the Gospel would cost him his life, to the which thing hee did most cheerefully arme and prepare himself, beeing certainly perswaded that Winchester was kept in the Tower for the same purpose. Therefore, not long after Queene Marie was proclaimed, a pursuivante was sent down into the countrey for to call him up. Of whose comming when he had knowledge about six houres before by a faithfull man of God, John Carelesse (a man worthie of everlasting memory,) he prepared himselfe towards his journey, before the said pursuivant came to his house. At the which thing, the pursuivant marvelled, when seeing him so prepared towards his journey: he said unto him, 'My friend, you bee a welcome messenger to me; and be it knowne to you and to the whole world that I goe as willingly to London at this present, being called by my prince to render a reckoning of my doctrines, as ever I was to any place in the world, and I doe not doubt, but that God, as hee hath made me worthy to preach his word before two excellent princes, so he will enable me to witnesse the same unto the third, either to her comfort or discomfort eternally.' At the which time, the pursuivant when hee had delivered his letter, departed, affirming that hee had commandement not to tarry for him; by whose sodaine departure it was manifest, that they would not have had him to appeare, but rather to have fled out of the realme. They knew that his constantnes should confound them in their Popery, and confirme the god-

lye in the truth. As concerning the manner and forme how hee was entertained when he came before the counsell, how stoutly hee did behave himselfe in Christ's cause, and was content to beare most patiently all the mockes and taunts given him by the scornfull and pestilent Papists; also how patiently he took his imprisonment, and how boldly and willingly he in the end adventured his life in the defence of the glorious Gospel of Jesus Christ; because these things bee at large described in the booke of Martyrs, by that most godly, learned and excellent instrument of God, Master John Foxe, I will not spende the time now to rehearse the same, saving one thing the which I would wish all godly bishops and faithfull preachers to note, the which is this: that hee being in prison comfortlesse, and destitute of all wordly helpe, most of all did rejoyce in this, that God had given him grace to apply his office of preaching, and assisted him without feare or flattery to tell unto the wicked their faults, and admonish them of their wickednesse, neither allowing nor consenting to any thing that might bee prejudiciall or hurtfull unto the Gospel of Christ, although the refusall thereof did cast him in danger of his life. God grant that all those that bee in that office may follow his footsteps, and that the rest that either refuse to take paines, or are given to flatter, may bee turned out, and bee sett to the cart or the plough, and others put into their roomes that bee willing, diligent, and able to do their duties. The other thing that I would have noted, is his earnestnesse and diligence in prayer, wherein often times so long hee continued kneeling that hee was not able for to rise without helpe: and amongst other things these were three principall matters he prayed for.

"The first, that as God had appointed him to be a preacher and

professor of his word, so also he would give him grace to stand unto his doctrine untill his death. The other thing, the which most instantly with great violence of God's Spirit he desired, was, that God of his mercy would restore the Gospel of his Son Christ unto this realme of England once againe, and these words, 'once againe,' 'once againe,' he did so inculcate and beate into the eares of the Lord God, as though he had seene God before him, and spake unto him face to face. The third principall matter wherewith in his prayers he was occupied, was to pray for the preservation of the queene's majestie that now is, whom in his prayer accustomedly hee was wont to name, and even with teares desired God to make her a comfort to this comfortlesse realme of Englande. These were the matters he prayed for so earnestly. But were these things desired in vaine? Did God despise the prayers of this his faithfull souldier? No, assuredly: for the Lord did most graciously grant all these his requests. For, concerning profession, even in the most extremity, the Lord graciously assisted him. For, when he stood at the stake without Bocard's gate of Oxford, and the tormentors about to set the fire upon him and that most reverend father, Doctour Ridley, he lifted up his eyes towards heaven, with a most amiable and comfortable countenance, saying these words: 'God is faithfull, which doth not suffer us to be tempted above our strength;' and so afterward by and by shed his blood in the cause of Christ, the which blood ran out of his heart in such abundance, that all those that were present (being godly) did marvel to see the most part of the blood in his body so to bee gathered to his heart, and with such violence to gush out, his body bee- ing opened by the force of the fire. By the which thing God most graciously granted his request, the which was, to shed his blood in the

defence of the Gospel. How mercifully the Lord heard his second request, in restoring the Gospel once againe to these realmes, these present daies can bear record. But alas! what shali England say for her defence? How shall she avoyd the terrible plagues of God, for the horrible and devilish unthankfulnessse for that measure? The Lord be merciful unto us.

"Now concerning his third request, it was also most effectuously granted, to the great prayse of God, the furtherance of his Gospel, and the unspeakable comforte of this realme. For when matters were even desperate, and the enemies mightily flourished and triumphed, God's word banished, and Spaniards received; suddenly the Lord called to remembrance his mercy, and made an end of all these miseries, and appointed her, for whom that same reverend grey-headed father Latimer so earnestly prayed in his captivity, as the true and natural ruler and owner of this imperiall crowne, to shewe herselfe, and by the brightnessse of God's word did confound the darke, devilish, and vile kingdome of Antichrist, and restored the temple of God againe, the which thing not this faithfull Prophet only, but all the rest whom God made worthy to bee witnesses, did most earnestly require and desire in their faithfull prayers."

To the Editor of the Christian Observer.

TAKING up, the other day, a volume of the Christian Observer, I perused a Review of "A New Directory for Nonconformist Churches,"* which I had not seen before. I was much struck with some of the sentiments expressed, both in the avowal of the Dissenters and the advice of the Churchmen, and was induced to commit to paper the following statement of my own case, not with a view to strengthen or exalt either

* Vol. for 1813, p. 45.

party, but simply in the hope of obtaining advice which may be useful to me in my present divided state of mind.—Though a native of Scotland, I was educated in the principles of the Independents, and, till nearly twenty years of age, was so bigoted in my views, that I regarded no sect or denomination, but that to which I belonged, as knowing the Gospel fully. I looked upon almost all religious professors who were without the pale of our meeting-house, as full of self-righteousness, and consequently in the broad way that leads to destruction. As to the Church of England, I considered it as scarcely removed from Popery; and I would as soon have gone into a Roman-Catholic cathedral as into an English chapel, although there was one in the place in which I lived. In the course of events, I removed to a town in the north of England. The family with whom I lived attended Divine worship in the Established Church; and none of my own persuasion being in the place, I went with them for a time, much as I disliked it. I believe, too, my mind was not quite so wrapt up in my own sect as it had been, nor my prejudices so strong against other sects generally; although the gay, worldly, irreligious conduct of both minister and people, belonging to the episcopal chapel in the town where I had always lived, had tended to give peculiar force to my aversion to the Church of England. However, with the family I went; and though I must confess, that at first the form of worship appeared very singular and strange (having never witnessed it before,) yet I still continued to attend, and soon began to feel the benefit of the excellent prayers of the church, and the no less pious and excellent discourses delivered by the truly Christian pastor of the place, whose zeal and faithfulness, whose love to perishing souls, and whose heavenly character I shall never cease to venerate, while recollection lasts or I

am capable of exercising grateful feelings. I had not attended him more than six months before I felt that I had become a new creature. There might indeed be little or no difference in my character which was visible to a common observer: I had known and believed the great leading doctrines of the Gospel from infancy: but now, for the first time, my heart was deeply affected by them. It is true, I believed the Bible before this time; and, I think, with a more spiritual faith than mere historical belief, for it had some influence in regulating my conduct; but I found I had the belief, without the hearty and unfeigned love, of the Gospel. I became, in consequence of this discovery, much troubled at the hardness of my heart; and I often prayed to God to soften it. I obtained light enough to discover that I had not that true faith which is described in your Review of Mr. Beresford's Sermon*—a faith which worketh by love: under the teaching, however, of an English clergyman, in an English church, and in the use of the Church-of-England prayers, I obtained, I humbly trust, this precious gift. How wonderful are the ways of God! In this manner was he pleased to speak peace to my troubled soul, and to enable me joyfully to maintain a decided attachment to himself and his cause, against much opposition, which I have never since ceased to experience. After remaining more than two years in this English town, the providence of God, doubtless for wise ends, again called me to remove. This I did most reluctantly, as my heart was much attached to my dear pastor Mr. F——, his wife and family. I returned to the town in Scotland where I had formerly lived. There I attended the episcopal chapel during a residence of more than twelve months; but alas! both the minister and people were, as I have already intimated, the very opposites of

* Christ. Observ. for 1814, p. 645.

those I had left. After this, I went to other parts of Scotland, but found none of the English chapels in a more satisfactory state. In one place, the minister was actually put away by his congregation, though they were far from being rigid, for improper conduct. And the episcopal pastor, near whom I live at present, has, in his writings, impugned the doctrine of original depravity, and deviates in other respects from the strictnesses of the clerical character. Under these painful circumstances, I was led on one occasion to unite myself with the congregation of a good man, a minister of the Church of Scotland; but I was dissatisfied with their dull and uninteresting mode of worship, after the animated forms to which I had lately been accustomed in the Church of England, and previously even among the Independents. I have, therefore, been induced to join a congregation of Dissenters, in connection with Mr. Haldane. This I was driven to by finding it next to impossible—with sorrow I speak it—to feel any thing like peace, comfort, or edification in the episcopal chapels near me—prepossessed as I am in favour of their form of worship; for the discourse of the minister generally does away the salutary admonitions and prayers of the incomparable Liturgy. Now, Mr. Editor, what is one, situated as I am, to do? I have long felt like the authors of the Directory; and my heart burns with the recollection of past times, when my devotion was animated by the use of the most exalted and elevating sentiments and expressions of love, gratitude, humility and joy in the Liturgy of the Church of England; and I sigh in vain for the feelings and fixed attention I experienced from its use. It may be said, that it was novelty which gave such life and vigour to my devotions at a former period, more than the excellence of the prayers or teaching I received: but even allowing something for this, I conceive

that the sentiments and language contained in the Prayer-book are well calculated to produce the most beneficial effects on a *Christian* mind. As to any *other*, it is, perhaps, a matter of indifference whether they sit and read the prayers of the Church of England, or stare at the minister during the time of prayer, as in the Church of Scotland or among the Dissenters. But I have often thought that, since the very essence of the inspired writers, with the most sublime and exalted sentiments of uninspired, but eminently pious, Christians, are brought together in the Liturgy, it is matter of wonder that those who use it are not the most spiritual Christians in the world; and so *some* of them are; but still I think the effect quite inadequate to the means. In the very nature of things, a collection of this kind, so admirably framed, ought to have a much greater tendency to promote the highest pitch of devotion, than the same sentiments and language intermixed with a thousand inferior appendages. One thing I would also observe, which I think is not duly noticed in your Review; I mean, the very great advantage the pious mind must derive, not from listening, in mere passive acquiescence, to the prayers repeated in his hearing, but from uniting in the active service and appropriate posture of prayer. Surely if we know how prone are our hearts to vain and wandering thoughts, even during the most solemn acts of worship, we should be anxious to fall upon *any* lawful means to fix our attention, and thus to increase our feelings of devotion and love towards the great Object of adoration.

I do not, at the same time, mean to give unqualified approbation to the Liturgy. Some alterations I should conceive highly desirable: but these are not many, and could be easily made without at all injuring the general form and structure of the whole. But I ask again,

can you give me any advice as to the course I should pursue? Perhaps to submit, and be contented with the imperfection of all human establishments, is the only advice you can give. However, if you should think of any that is more satisfactory, I hope to receive it through the medium of your miscellany. Mean time, may peace be to all those who love our Lord Jesus Christ in sincerity, is the unfeigned prayer of your present correspondent.

A SCOTCHWOMAN.

SOME PARTICULARS OF THE BATTLE OF WATERLOO,

Extracted from a Letter written by Sergeant C. W. of the Third Battalion, First Regiment of Foot Guards.

"Camp, Bois du Bologne, Paris, 29th July, 1815.

"On the 16th June we marched at four o'clock in the morning the distance of about twenty-four miles, and then rushed into action. The Lord gave us great strength, both of body and mind, on that day and through the whole of our labours. We arrived just in time, or the enemy would have forced the Belgians. With one hour and a half's hard fighting we maintained our position, with some little advantage, but our loss was great."

"On the 18th of June, the day of Waterloo, we took up a good position, at the same time leaving the enemy one they would accept. We opened on the enemy seven guns before they returned an answer: then most tremendously the action commenced; but God was with us. I addressed my company in a few words, to 'be steady and attentive to orders, keep perfect silence, and put your whole trust in God's help, for he is with us. Be strong and determined; use all your skill in levelling; make sure your mark, and in the charge use all your strength, and you shall see by the close of this day's sun your enemies fly, and the shout

Christ. Observ. No. 179.

of victory shall be yours.' I felt my mind stayed upon God; and my confidence was so firm, that neither the thunder of our enemy's cannon and musquetry, nor the boast of his guards, nor the threats of his cavalry (in mail), either alarmed my breast or concerned my mind." "It was the Sabbath day; and while you were praying to and praising the King of Glory in his church, I was doing the same in the field of blood: I was truly in the spirit of a Christian and of a soldier on the Lord's day."

"The enemy fired round shot and shell, grape and canister, and new horse nails tied up in bundles, nine bundles in a gun: these I saw and handled on the 19th. Unlawful carnage: but the portrait of the man is blood, murder, and desolation." "The third battalion of the first guards and a battalion of rifle of the King's German Legion (say 1200 men) advanced 300 paces in front of the whole line into a valley which lay between the two positions, and within 100 yards of about 6000 cavalry and 3000 infantry of the enemy. They viewed us with astonishment; and to prove that God had filled them with fear, they formed square, and neither charged nor fired upon us, except from the height of their position; but we suffered much from those guns. We remained firing at them for half an hour, and then retired into our post in line. The cavalry (in armour) charged us many times in the course of the day, but made no impression: we repulsed them with great slaughter. We never fired at the cavalry till they came within thirty yards. Towards the evening Bonaparte directed against us his choice 105th regiment; and in half an hour we cut them all to pieces, and took one stand of colours. He then sent against us his grenadier imperial guards: they came within 100 yards of us, and ported arms to charge; but we advanced upon them in quick time, and opened a brisk file fire by

two ranks. They allowed us to come within about thirty yards of them: they stood till then, looking at us, as if panic-struck, and did not fire:—they then, as we approached, faced about, and fled for their lives in all directions. They did not like the thoughts of the British bayonets, for we had just commenced the charge: they ran very fast, but many of them fell while we pursued, together with one stand of colours; and I have the honour to wear a colonel's sword of the French imperial guard."

"When the imperial guards, the dependence of Bonaparte, ran, his defence departed from him, and his whole line, as has been stated, became confusion. Much to the honour of his grace (as in every case throughout the day), in the space of five minutes, he formed a line in the valley for a general charge, and then the shout of 'Victory!' 'Victory!' was heard. The very elements rang with voices and cannon on Britain's side. In a loud voice I cried out, 'Glory be to God! He is with us! I now rejoice. My prayers are answered fully, and my labours crowned!'

"The fight, at one time, was so desperate with our battalion, that files upon files were carried out to the rear from the carnage, and the line was held up by the serjeants' pikes, placed against the rear: not for want of courage on the men's part (for they were desperate), only for the moment our loss so unsteadied the line.

"I lost of my company, killed and wounded, three officers, three serjeants, and 54 rank and file out of 97. Several of them, after their wounds were dressed, returned to the field, and fought out the battle."

"The duke has greatly endeared himself to the British soldiers; more so in these actions than in all before. I ever loved and reposed confidence in him as my commander; but the example he gave us on the 18th, and again on the 26th of June, was sufficient to influence every man with that

fortitude and determination—'With Wellington we will conquer, or with Wellington we will die!' He was continually on the first line, and frequently with our battalion. I have seen some of the enemy's cavalry charge within fifty yards of him. I prayed to God most earnestly for his protection; and I bless the Lord for his preservation. I hope his heart will rejoice in the fruit of his labour, giving God the glory due for his many signal victories." "But what shall I say in honour of my late lieutenant-colonel, William Miller, my great friend, my helper; a servant to the cause of Christ in the *Isla de Leon*, and to his latest breath? He is no more to be seen in this world: he was mortally wounded on the 16th of June, and on the 18th he breathed his last." "His study was to do good; and, as to military tactics, perhaps few excelled him." "His penetration was deep, his judgment sound, and his principles firm and good: he was very liberal, and a subscriber to many charitable institutions; and, if he had lived, he would have been so to more on his return to England. I have carried for him as much as 10*l.* at one time to a charitable institution. He said to me once (in the *Isla de Leon*), after performing a very great act for our religious society, 'Don't think I do this merely out of respect for you, but for the cause of Christ, because I know it is good; and Serjeant W. go on, and God be with you, and bless your labours.' I am satisfied with the good effect religion has on the minds and conduct of many of the men: they give general satisfaction to their officers, to whom they belong."

"As for Colonel Miller's attention to his company, none excelled. He was continually inquiring what could be done to make them more comfortable. 'I do not care for the expense,' he would say: 'money is no object to me.' On the close of a day's march, his first care was to see his men comfortable, and then he con-

sidered himself; and after an absence of any time, his first inquiry was concerning their health and conduct. Before the enemy he was cool and deliberate, vigilant and brave, firm and determined; and on the 16th of June, at the head of his company in very close action, cheering his men, he received a wound in his breast, which proved mortal." "I have lost my greatest friend, and my company a father; England a valuable officer, his parents a beloved son, and the church of Christ a friend; but our loss will be his eternal gain! Serjeant Clarke, who attended him, informs me that his last breath was prayer."

"On our march to Paris, we passed through a most beautiful and fruitful country, with but little opposition. At Peronne, on the 26th of June, after a long day's march, on our arrival, his grace gave the first brigade a job. Our second battalion carried the fascines, and the third battalion stormed the out-works in a most masterly manner, and the citadel surrendered immediately. Major-General Maitland commanded, and here again the duke was himself in the midst of it. It has been expressed

that our beloved commander is not much exposed. I can fully contradict that assertion, for he is often first, and always in the midst: he will not permit others to do his duty. I believe Britain is his treasure, and his life he has pledged for its safety.

"The Prussians fight exceedingly well. When we arrived off Paris, they shouted for joy, and the French trembled."

"We had a grand review of all the British, Hanoverian, and Belgian troops, on Monday last. It was a beautiful sight. The Emperor of Russia was there, and many others of distinction, and his grace the duke of Wellington on his right. The day the emperor arrived and saw the duke, he fell upon his neck and kissed him, and wept, in the presence of the guard."

"I have a hut built, and an altar erected unto the Lord. My few brethren are well: their experience agrees in the blessed help they received in the late actions—peace with God, and a full persuasion that He had a right to dispose of them as seemed good unto Him. Now they are preserved, they agree to live to and for God."

REVIEW OF NEW PUBLICATIONS.

The History of the Origin and first Ten Years of the British and Foreign Bible Society. By the Rev. JOHN OWEN, A. M. late Fellow of Corpus Christi College, Cambridge, Rector of Paglesham, Essex, and one of the Secretaries of the British and Foreign Bible Society. London: Hatchard, Seeley, &c. 1816. 2 vols. 8vo.

It is difficult, in arriving at the word "decad" in the preface of this work, as connected with the history of the ten first years of the Bible Society, not to have the mind directed to those

celebrated "decades" in which the history of the republic and empire of Rome is related by the first of her historians. And it is still more difficult, when the mind has only received this impulse, not to follow the course it prescribes, and compare, for a moment, the occupation of the ancient and modern historians—for such we consider the author of this work to be—in discharging the widely distinct offices they have allotted to themselves. And this comparison, if fairly conducted, can scarcely fail to leave the mind touched, and almost overwhelmed, with thankfulness to

the great Ruler of the universe, for the rapid progress of truth, charity, and religion during the interval between the production of these two histories. It is indeed a great consolation, amidst the many disquieting and afflicting events of private and public life; amidst the occasional triumphs of prejudice or bigotry; amidst the defeats of benevolence and zeal; amidst the devastations of disease and calamity; amidst these, and every other species of loss and disappointment, to know, nevertheless, that the march of truth is uniform and progressive—that the improvement of the world is not standing still—that the merciful purposes of God are gradually unfolding—that the “angel,” bearing “the everlasting Gospel,” who may be supposed to have long since begun his course, still continues his flight, and is circulating, with increased rapidity, the treasures of truth amidst all nations, and kindred, and people. Our readers will, perhaps, bear with us for a moment, if we state some of the features of the comparison, or rather contrast, to which we have alluded, as they have occurred to our own minds. It is then, as it appears to us, one striking evidence of the progress of the world, when great events are the result, not of chance, but of the steady, consistent, general, operation of great and good principles. Admit the foundation of the empire of Rome to be as great a blessing to the world as the foundation of the Bible Society, still the origin of the one is obscure, and its existence, generally speaking, the result of accident and crime; whilst that of the other is, humanly speaking, the almost necessary product, under the Divine blessing, of the general diffusion of good and great principles. Again; it is an unequivocal mark of advancement when only that which is really great and good obtains, from the historian, these honourable titles. How wide,

then, is the contrast, when the pen of the historian of one age is employed in celebrating the triumphs of Rome, and in the other, those of the Bible Society. All the powers of language are, in the one age, exhausted in depicting the progress, from infancy to decrepitude, of a society (for so an empire may be called) drawing its first nourishment from the body of a wolf, and carrying the dispositions of its nurse into the actions of its future life—feeding on blood—living by depredation—thriving by the destruction of others—roving from region to region in quest of fresh scenes of rapine and blood—restless till all its prey is consumed—and then turning inward to feed upon itself, and revenging the wrongs of others upon its own exhausted frame. Such was the society collected under the name of Romans. But now look at the Bible Society—a society promising to embrace at least as large a population, and as extended an empire, as Rome itself—and what is the employment of the historian of her first years? He has to depict a body of men, drawing their great principles of thought and conduct from the fountain of eternal mercy, and carrying these sacred principles into every action of their future existence. He has to paint a society “resting on Providence, moving in charity, and turning on the poles of truth.” He has to describe a community thriving by the happiness of others, exalting itself by humility, enriching itself by beneficence, refusing to enjoy any blessing alone, restless in doing good, or lessening evil, “counting nothing done, whilst any thing remains undone,” going forth, like the other community, into distant regions, but to fertilize the deserts her predecessor has made, and to staunch the wounds she has inflicted. This contrast might be much extended; but enough, we think, has been said to dispose us to bow down our hearts in gratitude to

that gracious Being who has cast our lot in such a pleasant land, and made us the heirs of so goodly an inheritance.

It is now time, however, that we should turn from a general, to a more particular, inspection of these volumes. And we would commence by observing, that if it was desirable such a work as this should be produced, we know not on whom the accomplishment of it could so properly have been devolved as upon the author. It has often been lamented that the history of great events should not have been written by contemporaries; but of Mr. Owen it may confidently be said, that "he has known these things from the beginning." Nor does the objection, sometimes alleged against contemporary histories, apply here. It is truly observed, that few contemporary writers upon historical subjects can be found at once sufficiently intimate with facts, and sufficiently free from prejudice and party spirit, to produce a full and impartial narrative. But, in the present instance, there is no temptation to misrepresent. The party of the historian is, in this case, strictly that of the world. And, therefore, so to write as to injure or misrepresent any portion of mankind, would be like employing one of his hands to destroy the other.

As to Mr. Owen's abilities for the task, no one will question them who is acquainted with his personal pretensions: and, if they doubt, we freely send them to the work itself, which, considering the time in which it has been produced, and the multiplicity of business with which it has been connected, evinces a facility and correctness of composition that are very rarely to be found. There are certainly incorrect sentences in the work, which, it may be hoped, will be corrected in a future edition. But the general narrative is clear and manly, and in many parts rises into true eloquence. If the style has a fault, it is that of occasional

redundancy. The best historic style is, we conceive, what may be termed chastised and severe; whereas that of Mr. Owen is a little profuse and rhetorical. And this, if we are not mistaken, is the general fault of preachers and public speakers when they descend from the rostrum to the desk. We candidly state this circumstance, because, as critics, we are bound to name the defects, great or small, of the age we live in. And if the subjects of our criticism can, consistently with the rigorous discharge of their public duties, correct this defect, we trust they will. But, if they cannot correct it without speaking less, or preaching less, many of them preach and speak too well, and too usefully, to allow us to wish their fault, as writers, amended.

But to return to Mr. Owen—We sincerely congratulate him on his work. He has one pleasure that is almost peculiar to himself as an historian. He has been, we may say, one of the main agents of the work he describes—one of the chief captains of the army whose victory he chaunts. Nor is this all. Mr. Owen writes under peculiar circumstances. He has not, like Livy, sat down to console himself for the calamities of his own times, by contemplating the more prosperous fortunes of better days; or, like Tacitus, to occupy, with composition, the leisure of a constrained retreat from the vices and cruelty of a monarch; or, like Clarendon, to snatch the hasty interval of sunshine between two political storms—one of which had prostrated the throne and the altar of his country, and the other threatened, either the restoration of Popery, or the change of the dynasty. But he seats himself to write, surrounded by all the symbols of prosperity to the cause he loves: and, whether he looks before or behind him, to the loftiest eminences of society, or to its lowest valleys; to the thrones of Europe, or to its cottages; to the strong fences of well ordered eccle-

siastical establishments, or to the shifting scenes of the less organized bodies of religionists; to the dark regions of Lapland, or to the illuminated countries of the East; to the fierce hordes of the North, or the slothful inhabitants of softer climates; on all sides he is "compassed by a cloud of witnesses," who encourage him to "run with perseverance the race that is set before him."

Perhaps it may be affirmed, that no historian has been suffered to collect and display the annals, either of so great or of so successful a cause. It has been finely said, by a distinguished orator of the present day, that it is impossible, even for the friends of the society, to contemplate its almost instantaneous and gigantic growth without something of "awe." It has all the effect of a vast harvest, springing up the instant we have cast in the seed; or of an enormous mansion, covering the plain as soon as we have dug the foundation. Those who know all the labours of the Society, who have counted all its watchings, and prayers, and toils, are as much compelled, as the mere bye-stander, unacquainted with them all, to admit, that there is something more than natural in the progress of the institution; to forget that a Paul has sown, or an Apollos watered, and to exclaim, "God, and God alone, has given the increase." But we are suffering ourselves insensibly to be drawn within that sphere of influence which this splendid institution never fails to exercise upon all who enter into its views or touch upon its merits, and must now resolutely turn to the calm consideration of the work before us.

The importance of such a work at the present moment has been disputed; and disputed mainly on this ground, "that it could have nothing *new* to record; that the Reports of the various societies must comprehend every thing which could be comprehended in these volumes." But our conviction on the subject is

the most opposite to this, and we shall state the grounds of it. In the first place, admitting there was nothing new to record, it was highly important these records should be inscribed, not in a fugitive pamphlet, but in such a work as, by its bulk and manner of execution, should perpetuate them to mankind. Again; admitting no new facts to be produced in these volumes, it was of consequence that such as were of importance, and of a general nature, should be separated from those of a less important and local kind, which are almost sure to predominate in local reports. And, thirdly, making the same admission, it was of the highest consequence that the detached and isolated parts and fragments of the institution should, as it were, be collected into one point of view—that those who had hitherto seen only a scattered pillar or corner of the edifice, should be carried into its centre, to survey its mighty dome and extended aisles, the symmetry of its parts, and the harmony of its colours; to hear its music, and to see its altar; to observe how deep its foundations strike in the earth, and how near its head rises to heaven. It is one of the best consequences of the Society itself to lead us to look from parts to the whole—from the little garden we are called to cultivate, to the great vineyard of the earth—from individual man, as he exists under the wing of law and civilization, to man in the abstract, as he exists in all climes and countries, as he slumbers amidst the ice of the North, or prowls amidst the forests of the West. And it is eminently the tendency of volumes such as these, collecting and combining all the facts connected with the institution, to accomplish this beneficial end. A man, conversant with only one Bible Society, may, though it certainly is not easy, sink under the mischievous influence of that selfishness which is always tempting us to forget others in our zeal for ourselves. But let the exa-

miner go out from his own sphere into that general field of operation, whither these volumes conduct him, and he at once feels that neither he nor the institution are made for himself alone, or for England alone, or for any solitary creek or corner of a fallen world; but that he is imperiously called to "seek, not his own things, but the things that are Jesus Christ's"—that he must become, in the strictest sense, a "public creature," and a citizen of the world.

But if the admission were *really* made, that these volumes contained nothing "new," we should do them palpable injustice. It was to be expected that any one as intimately acquainted with the Society as the author should have much that is new to communicate to bye-standers. And such is the fact. We are persuaded that no person, even though very familiar with the proceedings of the institution, can read these volumes without hearing much of which he was ignorant before; and we will freely own, that, though in this world of business and hurry, two thick octavos carry something of terror with them to the eye of a critic, we have more than once been seduced from other occupations to read these volumes, and that we felt the last page to be that which gave us the most regret.

There is one department especially of the work which is entirely *new*—and that is the history of the *origin* of the various societies. This history could have been supplied only by the author, or his excellent brother Secretaries. And, in many instances, it could not have been supplied at an earlier period without much inconvenience to individuals, and serious injury to the various institutions. Now that it has been communicated to us, we do not hesitate to consider it as in the highest degree interesting and valuable. It is *interesting* in this point of view—that it connects much biographical information with the

general history of the Society, records the exertions and virtues of many modest individuals, and thus supplies objects of affection and reverence to us in all parts of the world. It is *valuable*, for this reason among many others, that it teaches us by what small and secret means the Great Author of Good is often pleased to accomplish the mightiest ends; and therefore neither to despair, nor to sit idle because our powers are small, when the work of the Lord is to be done. We may be tempted, perhaps, to return to this last topic—but at present we shall proceed to give our readers some specimens of the nature and manner of the volumes before us.

Among the matter which we conceive is entirely new to most of our readers, are the facts connected with the origin of the Parent Society. We quote them, both because we think they are interesting in themselves, and because we wish to give all that prominence to the distinguished originators of the institution, which they deserve in the eyes of a grateful world.

"In the month of December 1802, the Rev. Thomas Charles, B. A. of Bala, an ordained minister of the Established Church, but officiating in connection with the Welsh Calvinistic Methodists—a man of zealous piety and indefatigable exertion, and by his habit of itinerating and promoting Sunday Schools, rendered intimately familiar with the wants of his countrymen—was in London; when he proposed a contribution, in aid of the plan for printing and distributing the Scriptures among them. On the 7th of that month, the subject having been introduced by Mr. Joseph Tarn, the present Assistant Secretary and Accountant to the British and Foreign Bible Society, in a circle of friends who had met to transact a different business, Mr. Charles preferred his suit on behalf of his countrymen; describing the want of Welsh Bibles, and the failure of all attempts to obtain them in the usual channel, and urging with importunate earnestness the necessity of resorting in this painful extremity to 'new and extraordinary means.'

"This proposition gave rise to a conversation of some length; in the course of which it was suggested, that as Wales was not the only part of the kingdom in which such a want as had been described might be supposed to prevail, it would be desirable to take such steps as might be likely to stir up the public mind to a general dispersion of the Scriptures. To this suggestion, which proceeded from the Rev. Joseph Hughes, a Baptist minister, one of the Society's present Secretaries, and which was warmly encouraged by the rest of the company, we are to trace the dawn of those measures, which, expanding with time, and progressive discussion, issued at length in the proposal and establishment of the British and Foreign Bible Society.

"The propriety of exciting the attention of the public to the general dispersion of the Scriptures having been thus casually suggested, Mr. Hughes was desired to prepare, in writing, such an Address as might contain, in a more digested form, the substance of his unpremeditated observations; in order that the project, if it should, upon revision, appear practicable and important, might be regularly submitted to the consideration of the public.

"In the mean time, certain measures were pursued, which tended materially to advance the progress of the undertaking. A communication was made of the object contemplated, to some persons of distinguished reputation for piety and philanthropy. Among these was William Wilberforce, Esq. who, at a private interview, conferred with the parties who had solicited his advice; and furnished such hints as his enlightened mind and liberal heart would be likely to suggest, in order to improve their plan, and facilitate its introduction to public acceptance. A similar communication was made to Charles Grant, Esq. and attended with a similar result.

"The Rev. C. F. A. Steinkopff, Minister of the German Lutheran Church in the Savoy, and one of the Society's present Secretaries, voluntarily tendered his services to promote the design, in the course of a journey which he was about to make to the continent of Europe. His offer was thankfully accepted, and he was accordingly requested to inquire particularly into the want of the Scriptures in such places as he should have occasion to visit. Similar inquiries were directed to be promoted in Ireland, and in other parts of the United Kingdom; and the following queries re-

lating to the same object, were addressed to the country at large, through the medium of certain periodical publications.

"1 Can the poor in your neighbourhood generally read?

"2. To what extent are they furnished with the holy Scriptures?

"3. Do they discover a solicitude to read them?

"4. What has been done towards supplying this want?

"5. Are there persons in your neighbourhood willing further to encourage the distribution of the holy Scriptures in our own and in foreign lands?

"These transactions took place antecedently to the close of May, 1803; and in the course of that month, Mr. Hughes presented an impression of an essay, prepared in compliance with the wishes expressed at the primary meeting, under the title of 'The Excellence of the Holy Scriptures an argument for their more General Dispersion.' pp. 15—19.

"Copies of this Essay were now put into circulation through a variety of channels; and it cannot be questioned that they must have contributed materially to prepare the way for proceedings of greater publicity and decision." p. 31.

A committee being appointed, they proceeded to draw up the resolutions for a public meeting. This meeting took place, with the venerable Granville Sharpe in the chair. Let us hear the author describe his own feelings on the occasion.

"The business of the day was opened by Robert Cowie, Esq. William Alers, Esq. followed; and he was succeeded by Samuel Mills, Esq. and the Rev. Mr. Hughes. These gentlemen explained the nature and design of the projected Society, demonstrated its necessity, from the great want of the holy Scriptures, and the insufficiency of all the means in existence to supply it; and in a strain of good sense, temperate zeal, and perspicuous information, urged the importance of its immediate establishment. After these speakers had sat down, there arose another advocate, in the person of the Rev. Mr. Steinkopff,

whose address corroborated what had been already advanced, and in the happiest manner completed the effect. The author had yielded, he will confess, a reluctant assent to the pleadings of those by whom Mr. Steinkopff was preceded: but the representation which he gave of that scarcity of the Scriptures which he had himself observed in foreign parts; the unaffected simplicity with which he described the spiritual wants of his German fellow-countrymen; and the tender pathos with which he appealed on their behalf to the compassion and munificence of British Christians, spoke so forcibly both to the mind and the heart, as to subdue all the author's remaining powers of resistance, and decide him in favour of the institution.

"After Mr. Steinkopff had resumed his seat, the author rose, by an impulse which he had neither the inclination nor the power to disobey, in order to express his conviction, that such an institution as that which had been recommended, was manifestly needed; and that therefore the establishment of it ought not to be delayed. His emotions, on rising, were such, as he will not attempt to describe. Surrounded by a multitude of Christians, whose doctrinal and ritual differences had for ages kept them asunder, and who had been taught to regard each other with a sort of pious estrangement, or rather of consecrated hostility; and reflecting on the object and the end which had brought them so harmoniously together; he felt an impression, which the lapse of more than ten years has scarcely diminished, and which no length of time will entirely remove. The scene was new: nothing analogous to it had perhaps been exhibited before the public since Christians had begun to organize among each other the strife of separation, and to carry into their own camp that war which they ought to have waged in concert against the common enemy. To the author it appeared to indicate the dawn of a new era in Christendom; and to portend something like the return of those auspicious days, when 'the multitude of them that believed were of one heart and of one soul;' and when, as a consequence of that union, to a certain degree at least, 'the Word of God mightily grew and prevailed.'" pp. 43, 44.

We should be glad, if our space admitted, to trace the infant Society in its progress, from weakness and
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neglect, to strength and glory. But we will content ourselves with transferring from Mr. Owen's pages to our own his portraits of some of the chief agents of the Society.

"In the Rev. Mr. Hughes, the individual by whom the design was suggested, and who may therefore be regarded as the primary agent, we recognise, not a furious zealot, or an aspiring sectary; but a man of sedate piety, and conscientious moderation: with sufficient warmth to pursue his object, and with temper to qualify the eagerness of pursuit by the necessary restraints of judgment and discretion.

"In Granville Sharp, Esq. who presided at the Society's formation, the cause obtained a temporary patron, in whom the members of the establishment acknowledged a true churchman, and real Christians of every denomination a friend and a brother. Perhaps it would not have been possible to find throughout the British dominions a man in whom the qualities requisite for the first chairman of the British and Foreign Bible Society were so completely united as they were in this venerable philanthropist. A churchman in faith, in charity a universalist, he stamped upon the institution, while it was yet tender, those characters which suited its constitution and its end; and while he made it respected by the sanction of his name, he improved it by the influence of his example.

"In the Rev. Mr. Steinkopff the institution acquired a medium of easy, reputable, and efficient communication with Christians of almost every description on the continent of Europe. Simple, modest, and laborious; combining extraordinary judgment with the most exalted piety, and trained for service by an experience of several years as secretary to a religious society at Basle, Mr. Steinkopff possessed those various qualifications for correspondence, for translation, and for general duties, which rendered his appointment to the foreign secretaryship, however accidental and unpremeditated, a measure of the soundest wisdom, and of the greatest advantage to the interests of the institution.

"In another material agent, the Rev. Josiah Pratt, may be seen a continuation of what has been observed in that superintending Wisdom which brought together

those who were qualified for the respective parts they were severally intended to perform. The sagacity of Mr. Pratt enabled him to devise, and his perseverance to execute, a measure which prepared the way for the last agent in the confederation, the writer of this history, to introduce the Society with acceptance to Bishop Porteus, and thereby to accomplish the grand object of its projectors and managers—its decided connection with the Established Church.

“On the whole, when we reflect upon the humble original from which this vast fabric arose; when we advert to the comparative insignificance of the individuals on whom it devolved to lay its foundation, and to carry up its superstructure, till it attained the strength, capaciousness, and symmetry, which adapted it to the uses for which it was designed, we seem to discern that visible disproportion between the means and the end, which characterizes all the great dispensations of the Almighty, and discriminates them from the ordinary operations of His Providence, and still more from the achievements of human counsel and might. In this view of the subject, the language of the Apostle, on a higher but not dissimilar occasion, may furnish us with a proper conclusion.

“‘God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence:’ but, ‘that, according as it is written, he that glorieth, let him glory in the Lord.’” pp 82—85.

The only additional extract it will be possible for us to give is that which relates the history of the establishment of a Bible Society in Petersburg. This incident is probably one of the most important in the annals of the institution; and the extract gives a fair specimen of the author's manner.

“Early in the year 1812, Mr. Paterson was led to take into consideration a jour-

ney to Petersburg, in order to accommodate the wishes, and promote the interest of the Abo Society, by superintending the preparation of types for the proposed edition of the Finnish Bible. Many circumstances concurred to recommend this step, as leading to a speculation beyond the immediate object for which it was suggested.

“The cabinet of Petersburg had testified its friendship towards the designs of the British and Foreign Bible Society in a manner the most generous and unequivocal. The evidence of this friendship had been strengthened by the testimony of Baron Nicolai, the Russian Ambassador at Stockholm; and by the lively interest which that nobleman spontaneously took in the concerns of the Society, and its introduction into the Russian empire. Add to this, that the Rev. Mr. Pinkerton, at that time resident in the vicinity of Moscow, had addressed to Mr. Paterson an encouraging letter, inviting him to repair to Petersburg, in the prospect of something being likely to be soon attempted in Moscow for the advancement of the general cause.

“Under the influence of these considerations, and with the decided approbation and countenance of the societies both in Stockholm and London, Mr. Paterson took his departure for Petersburg, where he arrived on the 5th of August, 1812. On the 23d of that month he had an audience of Prince Galitzin, the Minister of Foreign Religions, through a letter of introduction from the Bishop of Abo; and though the object of the interview was professedly confined to the casting of types for the Finnish Scriptures, yet enough was said by the prince, in the course of the conversation, to demonstrate his excellency's good opinion of the British and Foreign Bible Society, and his willingness to promote its benevolent designs among the Protestants resident in different parts of the empire.

“Impressed with this reception in so powerful a quarter, Mr. Paterson felt the importance of exerting himself to turn it to advantage; but was utterly at a loss, from the difficulties with which, as a solitary stranger, he was surrounded, to devise any measures upon which he might build the smallest hopes of success. In this state of perplexity, he determined to join his correspondent, Mr. Pinkerton, who had ex-

pressed a wish to confer with him personally on the business which regarded their common object. On the 2d of September Mr. Paterson reached Moscow." pp. 234-236.

"In the communication which took place between them, under the circumstances which have been described, much consideration was given to the great object which they had mutually in view. The plan devised by Mr. Pinkerton was become utterly impracticable. Nothing could now be attempted at Moscow: it was on the eve of falling into the hands of an infuriated enemy; and the greater part of the nobility who had promised their assistance in establishing a Bible Society within it, had departed, either to join the army, or to seek refuge in the interior of the country. In this state of things, it obviously appeared, that Petersburg, and not Moscow, ought to be contemplated as the ground on which the attempt to erect a Bible Society should be made. It was therefore concluded, that, on his return to Petersburg, Mr. Paterson should institute the necessary inquiries; and, upon receiving information of their leading to a favourable issue, Mr. Pinkerton should immediately join him; in order that their exertions might be unitedly employed in carrying the project into actual execution.

"Such was the result of that hurried but important interview which these two Christian philanthropists enjoyed within the walls of Moscow, while the torches were preparing, which in a few hours were to kindle a conflagration that should lay a large proportion of its public buildings in ashes.

"On the 5th, the danger had become so imminent, that Mr. Paterson judged it prudent no longer to delay his departure. Commencing his journey at mid-day, he passed along a road, crowded with fugitives, prisoners, and recruits; and on the evening of the 13th, reached in safety the place of his destination. On his arrival at Petersburg, he found the inhabitants so completely agitated by the capture of Moscow, as not to be in a condition for attending to any measures but what had respect to their personal or political safety.

"Confidence, however, having, to a certain degree, returned by the change in events, Mr. Paterson began early in October, under the encouragement which he had received, to disseminate intelligence

on the nature of the British and Foreign Bible Society; the countenance afforded by his imperial majesty to its object in Finland; the expediency of establishing a Bible Society for the Russian dominions; and the determination of the British and Foreign Bible Society to contribute the sum of 500*l.* in the event of such a society being established.

"An address to this effect having been privately circulated, both in the German and Russian languages, many persons from among the superior classes in society expressed their approbation of the measure, and their cordial desire to see it accomplished.

"Things being thus far advanced, Mr. Paterson waited on Prince Galitzin, and presented the plan which he had drawn up for a Bible Society at Petersburg, together with a memorial explanatory of its object, and of the grounds on which it was recommended to the patronage of his imperial majesty. A copy was at the same time presented to the Earl of Cathcart,* who, as well as the late Rev. Dr. Pitt, British Chaplain at Petersburg, took a lively interest in the success of the undertaking, and expressed his willingness to do all in his power to promote it. Prince Galitzin received Mr. Paterson with every demonstration of kindness, spoke warmly in praise of the British and Foreign Bible Society, and promised to lay the proposition for establishing a similar Society at Petersburg before his imperial majesty, and to represent it in the most favourable light. On the 25th of December it was announced, that the proposition had received the emperor's sanction; and on the 14th of January 1813, the imperial ukase appeared, authorizing the establishment of a Bible Society

"* Among the persons of influence by whose encouragement and exertions the execution of this business was eminently forwarded, were Count Kotschubey, (see vol. I. ch. iv. p. 251.) and Privy Counsellor Hablitz; men universally respected for their piety, their wisdom, and their zeal in the promotion of every good work. Nor should the services of his Britannic Majesty's Chancellor of the Exchequer, the Right Honourable N. Vansittart, be forgotten, to whom Mr. Paterson was indebted for his introduction, and a favourable recommendation of his object, to the Earl of Cathcart."

at St. Petersburg, on the principles contained in the plan and the memorial with which it was accompanied. Such was stated to have been the effect produced by this ukase, that, immediately on its appearance, 'Jews and Christians, Russians and Armenians, Catholics and Protestants, with one voice, acknowledged that the British and Foreign Bible Society was the wonder of the nineteenth century, and the only adequate means ever devised for civilizing and evangelizing the world.'

"On receiving intelligence of what had taken place, Mr. Pinkerton (by the kind permission of the Prince Metchersky, in whose family he resided as preceptor) immediately repaired to Petersburg, in order to unite his councils and exertions with those of his fellow-labourer, to give effect to the imperial ukase, and accomplish the object to which it related. From the period of their junction, Messrs. Paterson and Pinkerton occupied themselves incessantly, under the direction of their friends, in the necessary measures for procuring a respectable meeting, and for engaging such persons to attend and support it as would be proper to fill up the several offices in the proposed Society. Taking for their guide the constitution of the British and Foreign Bible Society, they resolved to invite Christians of every religious denomination to come forward, and lay the foundation of this glorious work. As the nature of such a society was little known in Russia, it became requisite for Messrs. Paterson and Pinkerton to wait upon the persons, individually, whom it was proposed to assemble, in order to explain the subject, and prepare them for the parts which they would be expected to sustain. Their success in these visits was truly encouraging: every one whom they consulted approved warmly of the plan, shewed the greatest willingness to further its object, spoke in terms of the highest approbation of the British and Foreign Bible Society, as one of the noblest institutions ever formed, and expressed a cordial desire to see its simple and comprehensive principles imitated in Russia.

"The preparatory arrangements having been finally completed, the persons invited, amounting to forty, assembled on the 23d of January, at twelve o'clock, in the palace of Prince Galitzin, for the purpose of form-

ing a Bible Society. The Prince, on entering the room, took the Archbishop, Metropolitan of the Greek Church, by the hand, and seated him in the highest place; next to him the prince stationed the Metropolitan of the Catholic churches. Opposite to these were ranged the other prelates: and the ministers, nobles, and gentlemen, severally took their seats, according to the order of precedence. This ceremony being ended, the meeting was opened by reading the Emperor's ukase, permitting the formation of a Bible Society in St. Petersburg; and the laws and regulations of the proposed institution, as sanctioned by his imperial majesty. Count Kotschubey then rose, and observed, that the first part of their business was to choose a president: that he knew of no individual, who, either on account of his office or of his personal qualities, was so worthy to become the object of their choice as the minister of foreign religions, Prince Alexander Galitzin. He therefore moved, that the prince be requested to accept the appointment. This motion having been supported by the unanimous concurrence of the noblemen and gentlemen present, Prince Galitzin took the chair; and, in a concise and appropriate address, expressed his acknowledgments to the Society for this testimony of their respect and confidence; and assured them, that he was fully sensible of the importance of the situation which he was called to occupy among them, and that he should consider it his duty to exert himself to promote the success of the cause, to the utmost of his power. The vice-presidents, directors, and secretaries, were then proposed, and unanimously approved and appointed; and the meeting terminated with mutual congratulations among the members, upon the business in which they had united, and the auspicious event with which it had been crowned. 'It was' said Messrs. Paterson and Pinkerton, in their joint report of the ceremony, 'truly delightful to see the unanimity which actuated this assembly, composed of Christians of the Russian Greek Church, of Armenians, of Catholics, of Lutherans, and of Calvinists;—all met for the express purpose of making the Gospel of the grace of God sound out from the shores of the Baltic to the Eastern Ocean, and from the Frozen Ocean to the Black Sea and the borders of China; by putting into the

hands of Christians and Mahomedans, of Lamites and the votaries of Shaman, with many other heathen tribes, the Oracles of the living God. Here we had another proof of what the Bible can do, and of the veneration which all Christians have for this blessed book. We see that it is still capable of uniting Christians in the bond of peace. It is the standard lifted up by the Son of Jesse, around which all his followers rally, in order to carry it in triumph over the whole globe.'

"Intelligence of this event was officially communicated to the President of the British and Foreign Bible Society by his excellency Prince Galitzin. In a letter replete with generous and dignified sentiments, the prince adverts to 'the satisfaction universally felt at observing so many denominations of Christians cordially and effectually uniting their efforts for the promotion of the great cause of Christianity;' describes the sole object of the Society to be 'the distribution of the Old and New Testament throughout the Russian empire;' bears honourable testimony to 'the zeal and intelligence of the Rev. Mr. Paterson,' and to 'the most active and valuable services of the Rev. Mr. Pinkerton,' in facilitating the formation and proceedings of the St. Petersburg Society; and conveys the thanks of that body for the liberal donation of 500*l*, presented by the British and Foreign Bible Society. 'Independently' (adds the prince) 'of the encouragement which this sum has given to our valuable and rising institution, we consider its intrinsic value to be greatly increased; because we hail it as an omen that the British and Foreign Bible Society in London will be disposed to enter with us into full and friendly correspondence, and to consider us henceforth as a part of themselves, engaged with them in the noblest undertaking which can dignify the efforts of man.'

"It only remains to add, in concluding this narrative, that his imperial majesty, shortly after the establishment of the institution, evinced still further his attachment to its object, and his paternal solicitude for its welfare, by condescendingly desiring to be entered as one of its members, with a donation of 25,000 rubles, and an annual subscription of 10,000. The conduct both of his majesty, and of the members of his government, was throughout deserving of the highest admiration. 'It ought certainly to be recorded to their honour, that it was in the end of the year 1812, that they not only found leisure to attend to the subject of forming a Bible

Society in St. Petersburg, but also granted it their most effectual support.' Nor should it pass unobserved, that the emperor postponed his departure for the army, in order to examine the plan submitted for his approbation; and that at the time when he was affixing his signature to the instrument which was to authorize the establishment of a Bible Society for the benefit of his subjects, the last enemy was crossing the Vistula, and the deliverance of his empire was completed." pp 238—248.

Having made these extracts, by which, we will honestly confess, it is our intention rather to excite the appetite for information than to satisfy it; rather to direct our readers to the fountain head of intelligence, than to detain him at our own scanty stream, we shall conclude by saying something of the general feeling which has been left by this work upon our minds.

In the first place, our astonishment is great in contemplating, both the Society itself and many collateral circumstances. We are astonished, in surveying the history of this institution, to see that the Bible, which had hitherto been a sealed book to three fourths of the world, is at once, as if by an authority as paramount as that which said, "Let there be light, and there was light," diffusing over the world. We are astonished to see nations hitherto occupied chiefly in forging instruments of reciprocal injury and warfare, at once, as by that force of adhesion which binds together the discordant and centrifugal elements of the globe, brought to co-operate and to assist each other. We are astonished to see that those religious, or rather irreligious, feuds which had hitherto constituted stronger lines of separation than the physical boundaries of nature or the artificial barriers of political society, have at once sunk and disappeared in the presence of this institution. We look for them, but, like some of the inhabitants of those volcanic countries who search in vain to day

for an island which they beheld yesterday, we see them no more. We are astonished to find that the principle of universal love, hitherto of the slowest growth in the soil of human nature—hitherto flourishing only in the little area of some devout mansion, or in the courts of some retired temple—has now shot deep roots and protruded giant branches, and scattered its seed in all countries; and, what is more, has found, in all countries, a soil, and atmosphere, and cultivators congenial to its health and growth;—that, in fact, the figurative language of Scripture is realized, and the “grain of mustard seed” is becoming a great tree, and the birds of all countries settle on its branches. We are, moreover, astonished at the rapidity of this transformation. Prejudice, selfishness, indolence, covetousness, the spirit of nationality, of monopoly, and what has been called by a great and good man that “nasty little corporation spirit,” which ties our hands and freezes our hearts, and makes self the centre and circumference of all our desires and feelings, had, up to this period, proved to be principles of tough, unbending, unaccommodating texture—principles, which have a thousand times turned back, blunted and dishonoured, every weapon that truth and beneficence could aim at them. But now, except in a committee room or two, or in the shady purlieu of a professor’s solitary study, or in the chilling corner of a few quadrangles, where the spirit of Popery is not cast out, these once formidable enemies have, like the army of Sennacherib, melted away. We went to sleep, as it were, surrounded with these inveterate foes, and, (thanks be to that “God of Israel” who “neither slumbereth nor sleepeth,”) when we “arose in the morning, they were dead men.” We are not less astonished that the first ardour in this mighty work has not in the smallest degree abated. Hitherto

we had been accustomed to find so much of enthusiasm, of fancy, of mere passion, mix up with the nobler feelings of zeal and love, that we had learned to fear that every strong effort would be short lived, and, as in fever, the paroxysm be succeeded by a corresponding languor. But, in this instance, the strength has not affected the permanence of the effort—the flame has burnt brighter as it has burned longer—and the zeal of the twelfth year of the institution seems to be deeper, fuller, stronger, than that of its first. We are as much astonished that this zeal should have diffused itself among all ranks of the community. Hitherto it had been a sufficient apology for the infidelity or indifference of the great, that the common people believed in or advocated any particular truth. Nor were the poor less indisposed to participate in the projects of enterprises of the great. A wall, as wide and strong as that of China, was built up between the various classes of society—and a sort of caste contrived by which all community of interest and feeling between the poor and rich was destroyed. But now, high and low, rich and poor, forgetting, on the one hand, their elevation, and, on the other, their depression, have “met together,” as the servants of that God who “is no respecter of persons,” to discharge their part in this great work—none disdaining or refusing to be hewers of wood, or carriers of water in this sanctuary. We are, in like manner, astonished to see this mighty work commence in the midst of the most furious war, perhaps, which ever desolated the world—a war not of mere accident, or passion, or ambition, but, as it has been truly said, of “principle;” and that principle involving in itself all that was most calculated to inflame cruelty, perpetuate hatred, and poison the source of all forgiveness and conciliation. But, even in the

midst of this war (like our Lord himself appearing in the midst of the storm,) the Society has arisen, and taught war, in some instances, to speak the language and discharge the offices of peace. Nor is our astonishment less, that this Society should have originated at the precise moment when false philosophy had done her "perfect work"—when the mass of a mighty empire were degraded to a nation of Atheists—when the most polished people of the earth were the most profligate—when the most current of all languages was the language of infidelity—when the lava of French corruption was overflowing the continental nations—when orthodoxy seemed to be cast to the owls and bats, to the obscure inhabitants of a little cheerless island, far to the north of the favoured region of philosophy, and literature, and liberty, and politeness, and wit. But behold these obscure islanders, with all the world in array against them, at once raised into the benefactors and deliverers of that world—humbling the proud with one hand, and saving the miserable with the other. But we are still more astonished at one fact, than at any and all of these; that, notwithstanding all these circumstances—of so convincing, do we say?—of so overwhelming a nature, there should be still found enlightened, benevolent, and even religious men, inhabitants of this happy country, and members of our most charitable church, who continue to oppose this Society, and almost to call down fire from heaven upon some of its supporters. When we think of this, we remember, with the deepest awe, the well-known sentiment of an ancient—"Quos Jupiter vult perdere prius dementat"—and we tremble to think what may be the effect of such an "infatuation." We remember to have heard a madman defined, by an ingenious lecturer, to be a person who had the misfortune, in a contest with the world,

"to be in a minority of one;" and such is the state to which these unfortunate persons appear to us to be rapidly hastening. The world has quitted them—the bulk of their own country has quitted them—and it may be doubted whether they will not soon find their chief supporters among the most slippery of all adherents, those who are converting the path of acquiescence and concord into a road to preferment. If the feelings of the country and of the world could be estimated by ballot, at the present instant, we firmly believe, that the enemies of the Bible Society would not be to its friends in the proportion of one to ten thousand. Will not then the little party who are thus "chirping" objections against the Society, whilst the mighty million are "reposing in safety and comfort" under "the shade of its branches," sit down, for a moment, and reflect whether all can be right in the *head* and *heart*, while they are thus running counter to the general voice and feeling of mankind. For their own sakes we would most earnestly recommend it to them, that since they cannot hope, if they wish, to arrest the movements of this vast machine, they would retire to a becoming distance; and if they cannot agree to accelerate its motions, at least that they would forbear to oppose its progress. For ourselves, we feel it an absolute relief to our spirits, thus to have discharged our consciences by calling upon such persons to contemplate both the vastness and the beneficial tendency of the Society, and the corresponding depth of the delusion under which they appear to labour.

But the exhibition of the Bible Society in these volumes is not less calculated to fill us with gratitude than astonishment.

Let the circumstances which have now been stated, and the means by which these objects, humanly speaking, have been accomplished, be

compared, and the utter inadequacy of the means to the end will at once be discovered. A philosopher, intent upon proving the universal proportion of cause to effect, would, in tracing the results in this case to their supposed causes, experience the sort of disappointment so powerfully described by Bruce upon reaching the heads of the Nile, and discovering, instead of a mighty fountain carrying in itself the evidence of its future grandeur, a few muddy streamlets oozing from a dreary marsh. They bear not the smallest proportion. But whither does this fact lead us, but to an acknowledgment of a super-human power—to the grateful acknowledgment of the gracious interference of the Almighty.—We would press this consideration upon our readers. Let them carefully peruse Mr. Owen's volumes, and they cannot fail to be struck with the circumstance—that the various societies have risen, not like certain proud plants found only in the enriched and cultivated border, but like the unheeded flower of the field;—that they have been watered, in the first instance, not by the hands of nobles and princes, but by those of the lower classes of society. And, if we are not mistaken, the most costly gifts of God to man have been ordinarily thus conveyed. The birth of a Saviour was first announced to a few shepherds; and the cause of Christianity was entrusted to twelve illiterate men. The interests of the people of God, the cause of truth, the knowledge of the only true God, were at one moment committed to a little ark of bulrushes. But from this ark issued the deliverer of Israel. Now in these instances we are instructed to see and acknowledge the hand of God. The pious mind that fully contemplates the case of the Bible Society, will be unavoidably led to a similar conclusion. And surely we may add, that if the inadequacy of the means thus

lead us to the real Author of the blessing, the vastness of the blessing will teach us with what emotions this gift of God to man ought to be acknowledged. For ourselves, we are free to own, that *we regard the institution of the British and Foreign Bible Society as one of the grand epochs in the history of religion.* We are persuaded that no ten years, with the exception of the apostolic age, have done more than the ten first years of this society towards the promotion of true religion. The benefit of the Reformation was doubtless great; but it was, in some measure, and for a time at least, limited to the few countries to which it could be applied. Those countries could not be "reformed" where Christianity had not entered; and most countries where it had entered refused the reformation. But, to the extent of the benefits likely to be conferred by the institution of Bible societies, we can conceive no possible limits. In countries where Christianity is already introduced, it is not merely offering a reform, which, if accepted, might be apparent rather than real; or which might not be accepted at all; but it is sowing the seeds, and diffusing the principles, of reform, which will gradually, by the resistless energy of truth, subdue all opposition, and convert apparent into real reformation. It may not lead the present emperor of the Russias to add his church to the number of the Reformed Churches; nor are we quite sure that such a reform, simply originating with the throne, and neither obeyed nor understood by the nation, would be a very extensive blessing. But the fulfilment of the design, expressed by the Petersburg Bible Society, to "*put a Bible, if possible, into the hands of every inhabitant of that vast country,*" is almost certain, under the Divine blessing, to supply a measure of light to both court and people, which will, in

time, render the follies and errors of their church intolerable to both. It is worthy of observation, that in those countries where the people were not prepared for ecclesiastical reform, the standard of the Reformation was lifted in vain. A change of form may assist, but cannot create, the spirit of reform. Unless the true principles of religion are diffused, we may change the discipline, but we cannot change the religion. It is upon these grounds, then, that we do not hesitate to consider the institution of the Bible Society as marking one of the most important "epochs" in the history of religion. *It is the first time that a fair hope has been held out to us that the written will of God should be made known to the whole world.* Let this fact be considered. Let it be remembered, that since the gift of tongues has been withdrawn from the church, the preachers of the Gospel have had such scanty means of communication with heathen countries, as to leave them almost hopeless of success, even where they had the zeal to undertake a mission. But now, wherever they go, the Bible will probably either precede them, and, as a sacred messenger, proclaim their way; or they will carry their credentials in their hands. And, instead of wasting months or years after their arrival, in obtaining a knowledge of the language of the people they visit, and forfeiting their influence by appearing before them as learners rather than teachers, they will be able to study before hand the language they are to preach abroad, and qualify themselves for the mission before they enter upon it. How immense is this change of circumstances, and how unbounded the cause of gratitude to Him who is the great Author of it!

But, finally, our hearts are as full of "confidence," with regard to the Society, as of gratitude and wonder. And the fact is, that this feeling is closely interwoven with the others, Christ. Observ. No. 179.

and is to be traced to the same causes. If it is the conviction that this cause "is of God" which excites our gratitude, it is this also which assures us that its friends have nothing to fear. We need not here repeat the resistless argument of Gamaliel; but we remember it, and it fills us with courage and joy. We believe, from our inmost conscience, that the enemies of the Society will be found, however unwittingly, to be "contending against God;" and, therefore, that not the Society, but their efforts, "will come to nought." Nor need we, in this instance, as in some others, anticipate some strange or miraculous interference, by which the interests of religion are to be maintained. What may be termed the "worldly circumstances" of the Society, at the present moment, sufficiently guaranty, under the blessing of God, its existence and its welfare. Suppose—what we will not, for the honour of our church, and of its rulers, for a moment admit to be really probable—that all her highest functionaries should conspire against the institution, we are persuaded that all the other elevated orders of society would, by a general effort, counteract the effect of this ungenerous warfare. Suppose even all the higher ranks to turn their backs upon this great cause, it would find sufficient advocates in the hearts and affections of the people at large. Suppose even the iron age of bigotry to return, and every man to hug its chains, and the Society to be driven from this her original and darling throne;—what then? Is she not queen of many countries? Could she not retreat to her fastnesses in the North; and, there levying and consecrating new armies under the banner of the Cross, would she not return to our shores at the head of them, not, as those northern hordes once poured forth, to carry barbarism into the seats of Christianity and literature, but to repair these ancient wrongs by the gift of that liberal and

benevolent religion which we had expelled from among us? Or, would she not take refuge in Germany; and, ingrafted as she is upon the innumerable constitutions and polities of that variegated country, would she not there maintain her strength, and rear her head, and render "the cradle of the first Reformation" the cradle of a second? Or, finally, might she not take her flight to India, and, addressing her in the thirteen languages in which she has given her the Bible, claim the protection she deserves? And might not we then expect that, under her mild and holy influence, the East, which has been the fountain of all science, would become anew the fountain of religion; that she would pay us, for the Missionaries and Bibles we now send her, in the precious gold of the sanctuary—in the sacred coin of enlightened, liberal, candid, unanimous religion? But we will not so disgrace our country as to allow even the possibility of this child of our own being driven out from our own shores to seek an asylum abroad. Here she first sprang into being, and we doubt not she will continue to enjoy the protection of her native rocks. Hence the stream of her beneficence first burst out, and we do not expect that any auxiliary rill will ever come into competition with the parent fountain. This stream *has* increased, *does* increase, and, we doubt not, under the blessing of God, *will* increase. And if some heady polemic should persist in taking his stand upon its mighty banks, under the mad persuasion that he has only to wave his pen, or a reviewer his rod, or an ecclesiastic his crook, and the stream will dry up—we will venture, without pretending to prophetic powers, to describe his fate, and record his disappointment, in the well-known words of a poet:—

*Rusticus expectat dum defluat amnis,
At ille labitur, et labetur in omne volubilis
ævum.*

We here take our leave of the objectors; but not, as we hope, either of the Society or of the author of these volumes. We trust to see the institution fulfil all the most sanguine expectations of its friends; and to see Mr. Owen enjoying through the stages of an honourable old age all those rewards which a grateful country ought to bestow on the able, disinterested, independent, indefatigable servant of that Society which is its crown and glory.

The Principles of Population and Production, as they are affected by the Progress of Society, with a View to Moral and Political Consequences. By JOHN WEYLAND, Jun. Esq. F. R. S. London: Baldwin, Cradock, and Joy. 1816. 8vo. pp. xl. and 493. price 14s.

THE subject of population, as it affects the happiness of society, although it must often have pressed itself upon the notice of the statesman and the philosopher, may nevertheless be regarded as a new study peculiar to the present day. We have already expressed our acquiescence in the principles advanced upon this subject by Mr. Malthus (vol. for 1807, p. 450, &c.) which renders it the more necessary for us to deliver our sentiments upon it again, after the further consideration which we have been induced, by the volumes now before us, to bestow upon the question: and, as nothing conduces so much to a clear apprehension of any subject as to have all the different parts of it brought before the mind at once, we propose in this article to enter into a review of the general argument without offering any apology for occasional repetitions.

The principles contended for by Mr. Malthus, as we apprehend them, are these: That there exists in human nature a blind appetite, for

propagating the species, which, like every other appetite or passion, is careless of consequences. The power of this appetite is such, that, if left to its free operation, uncontrolled by any counteracting influence, it is capable of doubling the actually existing population, whatever it be, in a given number of years, which, by observing the growth in the American colonies, is assumed to be twenty-five: and this it would continue to do, so far as the mere power of the appetite is concerned, to the end of time. But to the growth of this increase there is a limit evidently set in the size of the world, or, to speak more correctly, in the subsistence it is capable of affording. Could this subsistence be multiplied at the same rate with the population, there would then be no limit to the increase of mankind, but the room which the earth's surface can provide to hold its growing numbers, together with the food, clothing, and comforts of every description, necessary for their maintenance. But, in fact, the productive powers of the earth do not appear capable of yielding a supply, increasing in this proportion. They have never (it is true) been pushed to the utmost; but it seems hopeless to expect, that the fruits of the earth should go on, perpetually doubling themselves in the same number of years. On the contrary, the increase in the produce of the soil, it is shewn, could only follow an arithmetical progression, while population would advance in a geometrical ratio. The progress of the first would be measured by continued addition; of the last, by continued multiplication.

We do not enter into any proofs of these propositions at present. We consider it too evident to require proof, that there is no tendency in the most perfect cultivation to double perpetually the produce of the soil, as there has appeared to be in nature to double the existing population; not to urge, that, while natu-

ral impulse acts uniformly and constantly, the industry of man varies perpetually and requires continual stimulus and guidance to keep it to its right direction. Yet, if these principles be correct, (and we know not that their general soundness has ever been absolutely controverted,) there must be a tendency in population to outgrow the means of subsistence. In other words, the tendency of natural appetite, unchecked and unassisted, to increase the numbers of mankind is far greater (the exact proportion is immaterial) than the powers of the earth, when also unchecked, though assisted in every possible way, to furnish those growing numbers with subsistence.

It is true, that neither of these tendencies is ever found in actual operation without countervailing checks. The increase in the produce of the earth is checked by the curse, which said, "Cursed is the ground for thy sake. In sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee." It is checked too by the indolence, the perverseness, the ignorance, the bad government, and all the vices of those on whose skill and industry it is thus made dependent. The increase of mankind also is checked, according to Mr. Malthus's theory by war, disease, and vicious indulgence; or by abstinence from marriage on prudential considerations;—or, to adopt his own masterly classification of those checks, by vice and misery thinning the actual population, and prudential restraint preventing the growth of it. But still it appears to us, that it is a right way of proceeding to consider first the power of the several principles that are at work, when unfettered by any restraint; and then the power of the several causes, which combine to restrain them. This method of reasoning helps to disentangle the subject of the difficulties in which it is involved, and by bringing the several

parts of it separately before the mind, with the several properties of each part, to facilitate our comprehension of the manner in which they act when the whole machine is put together.

We were therefore, at first view, somewhat startled by the following objection to this course of reasoning in the work now under review.

"The origin of what are conceived to be the mistakes and false reasonings with respect to the principle of population, appears to be the assumption of a tendency to increase in the human species the quickest that can be proved possible in any particular state of society, as that which is natural and theoretically possible in all; and the characterising of every cause which tends to prevent such quickest possible rate, as checks to the natural and spontaneous tendency of population to increase, but as checks, evidently insufficient to stem the progress of an overwhelming torrent. This seems as eligible a mode of reasoning as if one were to assume the height of the Irish giant as the natural standard of the stature of man, and to call every reason, which may be suggested as likely to prevent the generality of men from reaching it, checks upon their growth. The natural and spontaneous tendency of the principle of population in distinct states of society varies its rate with every difference in their political condition. It is no more the same in the manufacturing, as it is in the agricultural, or in this as in the pastoral states of society, than the natural growth of an oak on a mountain-top in Scotland, is the same as it would be in the rich valleys of the New Forest." pp. 17, 18.

In this passage there is a considerable misapprehension of Mr. Malthus's reasoning, as stated above. The checks, which Mr. Malthus assigns to the natural and spontaneous tendency of population to increase are so far from being "insufficient to stem the progress of an overwhelming torrent," that they are represented as barriers which it cannot pass; as the very causes, why population is neither more nor less than it is. On this subject, let Mr. Malthus himself be heard. "One ingenious writer

has remarked, that I have not deduced a single original fact from real observations to prove the inefficiency of the checks which already prevail. These remarks are correctly true and are truisms exactly of the same kind as the assertion, that man cannot live without food; for undoubtedly, as long as this continues to be a law of his nature, what are called the natural checks cannot possibly fail of being effectual." Malthus's Essay, 4th edition, vol. II. pp. 440 441.

Mr. Weyland, however, objects to the use of the word, checks, as well as to the mode of reasoning which leads to the adoption of it. His notion seems to be, that nothing really comes under the name of a check which is not of a nature to be removed by human power. (p. 165.) Yet we say, that vegetation receives a check from the east wind, and call any internal weakness a check to a child's growth, though neither of these checks may be removable by human skill. We cannot therefore perceive any impropriety in using the word as Mr. Malthus has used it.

But the chief fault we have to find with Mr. Weyland's strictures is, that they would take the subject out of that clear, elementary view in which Mr. Malthus has regarded it, and compel us to view the machine in its complex form, before we have understood the powers of its several parts. For ourselves, we certainly consider the mode of reasoning which would examine the obvious tendency and strength of a principle first, and its effects afterwards, as a more philosophical course, and one better calculated to furnish a satisfactory result, than that which, taking things as they are, allows no more force to each particular cause than it is able to bring into action. It is, in fact, the only way of proceeding which has permanently stood its ground in analysing any of the powers of nature. The efforts of

counteracting causes, terminating in some middle effect, can never be well understood, unless the power and tendency of each cause, when uncontrolled by the other, be first estimated. Thus it is, that philosophers have spoken of a centripetal and centrifugal force acting upon the same body, when the effect of this reciprocal counteraction is, that the body actually obeys neither of them; that it neither approaches the centre, nor recedes from it, but revolves in a circle round it. In a case like this, indeed, where the two forces balance each other, each is properly a check to its opposite; though in a case where one of the forces predominates, the inferior counteracting force would be most correctly represented as the check.

Of the two similies with which Mr. Weyland has illustrated and enforced his remarks, we will first bestow a few words upon the oak. The natural growth of an oak (we presume) is the growth which belongs to it in the most favourable circumstances that ordinarily occur in nature: and therefore the growth of an oak in the New Forest may be strictly called its natural growth; while that on a mountain top in Scotland, where its natural luxuriancy is restrained by the scantiness of the soil, is a stunted and imperfect growth. Although, therefore, the actual growth of an oak in the latter situation is not the same as in the former, its natural growth never alters. The same thing may be said of the tendency of an oak to propagate its kind, which, although it may act differently in different situations, is itself always the same. "It is observed, by Dr. Franklin" (says Mr. Malthus,) "that there is no bound to the prolific nature of plants or animals, but what is made by their crowding and interfering with each other's means of subsistence."—"Were the face of the earth" (he says) "vacant of other plants, it

might be gradually sowed and overspread with one kind only—as for instance, with fennel; and were it empty of other inhabitants, it might in a few ages be replenished from one nation only—as for instance, with Englishmen." Mr. Weyland, indeed, in one place, objects to this sort of comparison, as degrading to our rational nature, although he has himself resorted to it in the present instance. But yet, when we see every day our fellow-men subjected to the same ordinary laws of nature with other animals, why should we think it any degradation to believe, that Providence has regulated the laws relating to the increase of our species by the same calculations which govern the increase of the inanimate or brute creatures? (p. 7.) The effect of those laws indeed varies with every difference in our political condition, because the principle of population, like every other principle, is liable to be affected by counteracting causes; and it varies in regard to man to a greater degree than it does in regard to other creatures, because *they* are not *political* animals. But there appears no just reason to deny, that the tendency of this principle remains the same under every variation, just as the tendency of that principle in matter, which philosophers call the *vis inertiae*, is always to keep things in their present state, whether of rest or motion, although the effect of it is perpetually destroyed by disturbing forces.

In regard to the Irish giant, it may perhaps seem that his case does not exactly apply to the question to which it has been brought forward as similar; because, while no favouring circumstances, that we know of, would enable us to rear a race of giants, the removal of all impediments to the growth of population—such as want of room, want of food, and want of virtue—would be all that is needed, according to the doctrine of Mr. Malthus, for doubling the po-

pulation of the world in a certain number of years.

In answer to this last observation, it is alleged by Mr. Weyland, (p. 74.) that the rate at which population has increased in America, and which has been assumed as the natural rate of population, is owing solely to its opportunity of exporting corn to the old world, which operates as a bounty on American population; and that, consequently, the period at which America doubles its population, is not a fair criterion of the tendency of the principle of population. If we should admit the justice of this remark, and concede that the period ought to be extended to thirty or forty, instead of twenty-five years; still the grand fact remains unaltered, that population is capable of being accelerated at a rate far beyond that at which the produce of the soil can be augmented. From this strong entrenchment we suspect the Irish giant will not be able to force Mr. Malthus.

Mr. Weyland's answer, however, goes further than this. It is, as we understand it, that, since America has been indebted for the extraordinary increase of its population to the opportunity of exporting its surplus produce, it follows, that when once, in consequence of the increase in its numbers, it shall cease to have such surplus produce, no power on earth will be able to accelerate its progress. Hence it results, that the tendency of population to increase is nothing more than a tendency to follow the rate at which provisions can be found for it; and thus, that the two principles, which have been treated as independent principles and perpetually at variance, are not independent or at variance, but stand to each other in the relation of cause and effect. Now it is very certain, that the effective population of a country must always be limited in some way by its means to support them. So far then the relation of cause and effect

will hold, but no further. The limited means of a country to support its inhabitants, are the cause why those inhabitants are not more numerous. But this is exactly what we mean by a counteracting cause or check, and is in no respect at variance with Mr. Malthus's doctrine, who traces the *impediments* to population to this source, but refers the *principle* of population to natural appetite.

We cannot but consider, therefore, that it is a safe position to lay down, as the basis of all inquiries upon this subject, that there is a tendency in population to increase indefinitely, while the productive powers of the earth are limited. This, indeed, is distinctly admitted by Mr. Weyland himself, who says,

"If a community, conducting itself even upon the most reasonable principles, is indefinitely to continue increasing in population, in however retarded a ratio, it must at length come to the end of its resources in food, the land being an absolute quantity, and only capable, when most fully cultivated, of making a definite return." p. 107.

We consider it, moreover, equally safe to assert, that the rate at which population is capable of increasing, is one with which the productive powers of the earth cannot possibly keep pace. Whether they can keep pace with the rate at which population actually does increase, or must fall a little below it; or whether, or by what means, population can be kept down to the level, or whether it may be generally expected, through any cause, to sink below the level, of the existing means of subsistence; are distinct considerations. But, that the tendency in nature to supply men is, if unchecked by any countervailing impediments, greater than the powers of the earth to supply food, must, we apprehend, as an abstract position, be generally admitted.

The position thus established, has, as it appears to us, excited more surprise, and been received with

more dismay, than was necessary. Thus Mr. Weyland says, in unison with many who have preceded him in the same view of the subject,

"I cannot but think that, if true, it affords a most singular and extraordinary exception to the admirable adaptation of means to ends, which is so beautifully prominent in every other arrangement of the Creator." p. 13.

For a portion, indeed, of the repugnance which this doctrine has had to encounter, we are inclined to think Mr. Malthus is himself answerable, on account of the somewhat harsh and unguarded way in which he at first promulgated it. Thus the very title-page of his essay promised an inquiry simply into our prospects of removing or mitigating the evils which the principle of population occasions; whence it would naturally strike every unprepared reader, that in his view evil, and not good, was the exclusive result of the principle he undertakes to explain. So again, in the commencement of the fourth book, he says: "As it seems evident that no improved form of government, no plans of emigration, no benevolent institutions, and no degree or direction of natural industry, can prevent the continued action of a great check to population in some form or other, it follows, that we must submit to it, as an inevitable law of nature; and the only inquiry that remains is, how it may take place with the least possible prejudice to the virtue and happiness of human society?" And in the appendix to the last editions of his work, he has evidently thought it advisable to soften that austerity of tone in enunciating a novel doctrine, to which much of its repulsive character may be attributed. To this is, in great measure, owing the fact, which he has himself noticed, that many persons, whose understandings are not of that description that they can regulate their belief or disbelief by

their likes or dislikes, have professed their perfect conviction of the truth of his general principles, but, at the same time, have lamented this conviction, as throwing a darker shade over their views of human nature, and tending particularly to narrow their prospects of future improvement. Perhaps Mr. Malthus himself may now be convinced that it was due to these persons, when he originally promulgated his system, to have taken some pains, for the purpose of reconciling it to their feelings, instead of dryly proving a philosophical truth, and leaving it to its own effect.

The doctrine itself, however, if true, we cannot admit to be liable to the objections charged upon it. We perceive no greater difficulty in reconciling a tendency in population to outrun the means of subsistence, with the ordinary ways and known perfections of Providence, than in reconciling any other evil, inherent in nature or in society, with the same perfections. The tendency in the atmosphere to produce storms, and thus to blast the best-directed efforts of human industry; the tendency of volcanoes to consume whole districts by their eruption; the tendency in the sands of Africa to overwhelm even cities in their progress; the permission of ferocious appetites to some animals, and the subjection of others to the dominion of so tyrannical and immoral an agent as man; these, and a thousand other existing evils, Mr. Weyland would readily admit, are capable of being vindicated, and reconciled with the perfections of Omnipotence. Why should not the evils, which may be found to attach to the principle of population, admit of the same vindication, especially as it will be made to appear hereafter, that a remedy for these latter evils lies more within our power than for many of the former. We are in a state, not only of

probation, but of discipline : and, consequently, as Mr. Weyland has justly observed, "the course of this world is more or less of a struggle against the principle of evil." p. xvi.

Mr. Weyland, indeed, is eminently distinguished above other writers upon this intricate subject, by a continual reference to Christian principles, as will be seen in the sequel. But, in a question of fact, we ought to keep our eye steadily fixed on the evidences of the fact, and not mix up an inquiry into final causes, which may be inscrutable, with the investigation of facts, which may be evident. Nor, in truth, do we think the evils, incident to the principle of population either so great or so irremediable as they have been represented. They are evils to which few men can be exposed, except in consequence of their own imprudence, which can hardly be said of many other evils to which the righteous judgment of God has subjected his offending creatures; and if the original design of the Creator, which we can but guess, must be appealed to in this stage of our investigation, we know nothing which can be said upon it more pertinent than Mr. Malthus has already said:—"I believe that it is the intention of the Creator that the earth should be replenished, but certainly with a healthy, virtuous, and happy population, not an unhealthy, vicious, and miserable one; and, if in endeavouring to obey the command to increase and multiply, we people it only with beings of this latter description, and suffer accordingly, we have no right to impeach the justice of the command, but our irrational mode of executing it."

We confess, indeed, that we do not altogether approve that tenderness of apprehension, which some persons manifest, lest a particular system of doctrine should impeach the wisdom of Providence. We should be honest and firm in our pursuit of

truth; and it should be a constant exercise of our faith to trust, that whatever turns out to be true, will also approve itself to be wise and good, though we may not be able to discern the proofs of its wisdom and goodness. In the present instance, Mr. Weyland appears to have been incited to his undertaking by a fear, lest the character of Providence should suffer if the theory of his opponent should prevail. And yet, let him compare his own system with that of Mr. Malthus, and examine which of the two contains the plainer marks of wisdom and goodness on the face of it;—his own, which says, that the inscrutable ordinances of Providence doom to a premature death, in all large towns, a vast portion of the inhabitants, and that no human exertions can materially alter the proportion, (p. 110); or Mr. Malthus's, which represents it as placed within the compass of human foresight and prudence to hinder the occurrence of most of the evils which the positive checks to population bring with them, by a voluntary and discreet use of the preventive one! But we will not now anticipate an occasion, which (we trust) will shortly be presented to us, of pointing out some of the direct advantages which are derived from this appointment to the scheme of God's moral government, when we come to review Mr. Sumner's treatise on the records of the creation, and on the moral attributes of the Creator.

The proposition, therefore, which we consider to be established, and which Mr. Malthus has certainly laboured out, by a more complete induction of particulars, than such truths are often capable of receiving, may be stated thus:—Population has a natural tendency to go beyond the powers of the soil to afford it subsistence, in every gradation through which society passes. It may, therefore, surprise our read-

ers to learn, that the first proposition which Mr. Weyland undertakes to establish, is the opposite to this; namely, that population has a natural tendency to keep within the powers of the soil to afford it subsistence, in every gradation through which society passes. Propositions, so diametrically opposed to one another, it is impossible to reconcile; and yet it may be useful to point out a sense in which both may be admitted—and the more so, because we believe it is the very sense in which the two propositions are used by their respective authors. Population, independently of the checks which constantly repress it, has a natural tendency to go beyond the powers of the soil to afford it subsistence. But population, under the control of those checks which constantly repress its increase, acquires a natural tendency, if it ought not rather to be called an absolute necessity, to keep within them.

Certainly, however, we do not design to imply, that Mr. Malthus and Mr. Weyland mean the same thing in their opposite views of this important subject. There is a radical and essential difference between them; and the hinge of that difference will, we apprehend, be found to be this, That while the one maintains, that it is chiefly the pressure of want which drives men to increase their means of subsistence, the other holds, that they are actually and uniformly prompted to do so by the anticipation of want. Which of these positions is most consonant to the natural actings of the human heart; which of them is most borne out by the concurrent evidence of history, observation, and experience, our readers must judge. But whoever upholds the latter opinion, must suppose that the production of food naturally precedes the increase of population; and whoever inclines to the former, will believe that it is an increase of people that naturally pre-

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cedes and occasions an augmentation of the supply of food.

As Mr. Weyland, therefore, has judiciously devoted a chapter to the discussion of this question, we now proceed to an investigation of his arguments and of his doctrine. He commences his remarks by a concession.

“Before the hunter or the shepherd, or the savage tribe of the desert, will betake themselves to the labours of husbandry, they must of course be urged to the exertion by the pressure of want. This pressure can only arise from a population increasing beyond the scanty means of subsistence. Population is clearly therefore, in this case, the efficient cause of agriculture.” p. 191.

After this first step, however, in the history of society, Mr. Weyland imagines the state of things to be altered; and in every succeeding stage he teaches, that a superabundant supply of food uniformly precedes, unless in some very extraordinary circumstances, any increase in the existing population. For the confirmation of this doctrine he enters into a particular examination of the agricultural and subsequent stages of society, in which we do not mean to follow him, both because we have no room for a very extended disquisition, and because we believe, that the main question may be reduced within a narrower compass.

The chief argument on which Mr. Weyland relies, for making out this assertion, may be thus represented. The transition from the agricultural to the manufacturing state of society presupposes a superabundant supply of food, on which the new class of manufacturers may subsist; because, unless each agricultural family could raise more food than enough for its own consumption, none of them would feel themselves at liberty to quit the farm, in search of employment which would not furnish subsistence. In this case, therefore, at least, the production of food must

necessarily precede an increased population, and the same thing would occur again in every subsequent stage of improvement.—This theory is ingenious; and upon the supposition that the transition took place in fact exactly as it is represented in argument, and that the relative wealth of an individual always implied the general wealth of the body, the inference from it might be true, that, in all the advanced stages of society, population is regulated by the supply of food, and cannot go beyond it. The question would still remain; and it would be a curious and interesting one; What is it that hinders population from developing its natural powers of increase; and confines it within the limits prescribed by a cause less powerful and active than itself, namely, the productive powers of the soil? But this question would then be more curious than important; for, whatever the causes or means were, it would appear, that society is actually so constituted, that population, if left to itself, could never be redundant, and that its natural tendency to outrun the means of subsistence is so controlled, that no evil could possibly arise from it.

But we suspect, that the common classification of civilized society into distinct states, as the pastoral, agricultural, manufacturing, and commercial, which has been introduced for the convenience of reasoning, has misled Mr. Weyland into an idea, that these distinct states are always separated by as broad a line in reality as they are in argument; that they do not run into one another, or exist in any degree together, but that the passage from the one state into the other is sudden, deliberate, and the result of causes which only exist when society is ripe for the transition.

This suspicion is in some measure confirmed by an inconsistency into

which Mr. Weyland has fallen, and for which we should otherwise be at a loss to account, in regard to a state of nature. The following is the first view which he takes of it:—

“Throughout the earth, and in every separate division of it, there must have existed, before man could have multiplied so fast as to have occupied the land, a certain portion of animal and vegetable food in what is called a state of nature, offering itself to the first settlers, without any labour or precaution of theirs but simply that of seizing and devouring. This may be called the savage state; and, as man in that state has few artificial wants, and therefore no temptation to labour, except for food, and perhaps a scanty portion of raiment, he would go on multiplying his species, without regard to the existing quantity of food, till the continued increase of the former came to press upon the absolute quantity of the latter. The natural consequence would then be a degree of uneasiness among the inhabitants, from a scanty supply of food; and two consequences must inevitably ensue—either contentions among the people for food, in which the strongest would enjoy plenty, and the weaker starve, or an agreement among them to enlarge the means of their subsistence by domesticating some of the wild animals, thereby emerging from the savage state, and making the first step in the progress of civilization. It is impossible for a society to exist for many generations without making this transition, unless repressed by their own vices, or the selfish and cruel interference of others; for naturally the pressure, introduced by the increase of mankind, though it might at first produce contests for the existing supply of food, yet, considering the inconveniences attending them, would soon introduce another arrangement, unless it were artificially prevented. Some of the most acute among the savages, observing the docile nature of many animals, and that their docility is, perhaps, proportioned to their domestic utility when tamed, would set about the task of reducing them to a state in which, without further diminishing the relative proportion of their numbers to mankind, they might afford a continual supply to their wants. Milk and its various combinations, the change of aliment to which it is convertible, and the slaughter only of the superfluous increase of the herds and flocks, with occasional assistance derived from the

wild animals still escaped from extermination, would be the regimen of this second state of society in all widely extended tracts of country; and it may be called the pastoral state of society. Upon this system, it is evident that a much larger number of persons can be supported on the same extent of territory. The animals become more numerous and healthy by being reduced under the management of those who apportion to each herd and flock its requisite extent of pasture, and prevent the waste and accidents to which their erratic state is liable. The soil itself becomes capable of supporting a larger number; the less wasteful method of supplying man with food by the extraction of other nutriment from animals, than mere flesh, creates a smaller demand upon the increased stock; and the progressive power of the country is improved in the double ratio of augmented force and removed obstruction. But as, in land in a state of nature, the capability of supporting herds and flocks is absolute and determinable in no very long period of time, and as people increase at least as fast in a pastoral as in a savage state, the pressure of population will soon come to operate upon this increased supply, and the same necessity for contention, or rather, perhaps, for farther production, will occur. Observation, quickened by necessity, will have pointed out to some of the shepherds the vegetables most suited to their taste or climate; and the step from that observation to the cultivation of a small portion of the earth with rude instruments of agriculture, such as first a stake from a tree, next one sharpened at the end with a flint, *et cætera*, is but a trifling advance in human intellect. But the increase it gives to the supply of food by introducing an enlarged supply of vegetable without materially reducing animal sustenance, greatly enlarges the power of the earth to support mankind; and a third stage in the progress of society ensues, that of the early and rude agricultural state, a change, accompanied with this very important circumstance, that, as it becomes the interest of the society, that every man should be secure of the soil he cultivates, and that the whole society should ensure the whole collected produce by their protection, it necessarily becomes fixed to one spot, settled habitations are created, social ties formed, industry and other virtues excited, and the foundation laid of all those improvements in society which lead to more complete cultivation, to the division of labour, and to the development of those useful energies, which

lead to a farther progress in civilization." pp. 25—28.

Now Mr. Weyland does not require to be informed, that mankind were not originally placed by their Creator in the savage state here described, or that consequently the savage state can in no proper sense be called a state of nature. When there were but four persons upon the face of the earth, one of them was a keeper of sheep, and another a tiller of the field; and in the course of six generations more we seem to have every variety of employment, which results from the division of labour. Jabal was the father of such as dwell in tents, and of such as have cattle: Jubal was the father of all such as handle the harp and organ; and Tubalcain an instructor of every artificer in brass and iron. Accordingly, Mr. Weyland has himself said—

"It is not surprising, that heathen writers should have believed, that civil government should at first have arisen by an agreement among independent savages. But in us, who have the Scripture-history before us, it would be something worse than unreasonable to overlook the information which that supplies to us, and have recourse to romantic schemes, which owed their being to the want of it. But if it be asked, 'How then comes it to pass, that we do now actually find in different quarters of the world many tribes of these lawless and independent savages, who seem scarcely to have arrived at the infancy of society, but who will probably emerge from it in the progress of time?' it may be answered, That after the first migration from the patriarchal tribe into other climates, where few of the conveniences of life are to be procured, and cut off from communication with the rest of the world, men would almost necessarily degenerate.—Strangers, for want of commerce, to arts and learning, they must continue in the deepest intellectual poverty, and would soon exchange the law of conscience, imprinted on their hearts, for superstitious customs and diabolical and idolatrous rites; and, thus degenerating, as they must of necessity do every day more and more, they

would come at last into that deplorable state of ignorance and barbarism, in which some nations are found at this day. But this is a state of degeneracy, not a state of nature." p. 55.

Consequently the progress, detailed in the former of these two extracts, would appear to be perfectly visionary (for the natural progress of mankind is shewn to be from bad to worse, not from worse to better;) and, although some of the steps described in it may be but trifling advances in human intellect, there would seem to be good reason for supposing, that they are advances never made by a mere effort of unassisted barbarism. In fact, the savage state is a degraded condition of our nature. Instead of being a state of nature, it is, as Mr. Weyland says, a state of degeneracy, in which men were not placed originally, but from which, when they have once declined into it, they can never be raised without some superior skill to their own. Asia may have civilized Europe; and Europe may civilize Africa. But (we believe) there is no authentic example on record of a savage nation having civilized themselves.

Mr. Weyland, indeed, states very justly, that it is impossible for a society to exist for many generations, without making the first transition he has mentioned, unless they be repressed by their own vices or the selfish and cruel interference of others; and it is precisely, because the vices of the savage state and the selfish and cruel interference of other savages always do occur to check their progress in improvement and population, according to Mr. Malthus's phrase, or to repress it, according to Mr. Weyland's, that no people, who have once degenerated into the savage state, can possibly recover themselves out of it.

What then do we suppose to be the case with regard to the comparative increase of food and popula-

tion, in any imaginable state of society? We say *suppose*, because we have no means of accurately observing it; and the hypothesis, which Mr. Weyland has advanced upon the subject, he has not fortified by any appeal to actual experience or observation.

First then, it is allowed, that the division of labour is the first step of commencing, as it is the last hold of declining, civilization. The pastoral state of the Hebrew patriarchs forms a very singular, but (we imagine) peculiar exception to this remark. While, however, there is any division of labour, there can be no such thing as a perfectly unmixed state of society. The agricultural state, for instance, can hardly subsist without a mixture of the manufacturing or mechanical. The farmer requires to be clothed and lodged, to be provided with implements of husbandry, as well as fed; and this will lead to the occupations of a tailor, shoemaker, builder, smith, and carpenter, almost as soon as the first improvements have been made in tillage. This division of labour is far from necessarily presupposing a redundancy of food: for it will be found by the agriculturist, that he can supply even his own family better, if one of them should make shoes or construct ploughs and harrows for all, than if the labours of every individual member were exclusively devoted to agriculture. Hence it results, that even in the most purely agricultural society which can ever be conceived to have subsisted, the separation of a part of the people, for mechanical occupations, is so far from implying a previous supply of provisions, that it may even be resorted to for the sake of raising a sufficiency; besides which, the wealth and size of families, being different, will often lead to a separation of pursuits and employments in the more wealthy and numerous households, without

any increase in the wealth or numbers of the whole society. As the people become more numerous, this division of employments will generally be carried to a greater extent, not (we presume) in proportion to the excess of food above the wants of the population, which is a state of things that is seldom known to promote either invention or industry, but in proportion to the growing numbers and activity of the people, and to the competition among the members for the common advantages of the whole society. It is this which disunites the professions of a dentist and surgeon in a large town, and adds them to that of a barber or carpenter in a country village. Nevertheless, we admit, that the society will not become a decidedly manufacturing society, till all the best lands within reach have been occupied. The natural progress seems to be this: Among an agricultural people more land is never taken into cultivation till that in use is found insufficient for the existing numbers, (that is, till the population, compared with the food, begins to be excessive;) and, when all the lands are occupied, no improvements in husbandry will take place till the numbers, still increasing, begin to find the whole actual produce of the land insufficient. The surplus, raised by these improvements, will easily support a manufacturing class, and a larger class in proportion to the extent of the improvements. But still the precursor and incitement to successful industry in every stage of the progress is, as Virgil teaches us,

Duris urgens in rebus egeotas.

It thus appears, that the transition from one state of society, or rather from one denomination of society, to another is gradual; but that in all its stages it is the growth of population that stimulates the growth of industry, and of course precedes the supply of food, which it is the

main object of that industry to produce. Nor are we altogether without support even from Mr. Weyland himself in this statement; as may be seen in the passage already quoted from his work, pp. 25—28.) and also in the following, in which he closes his discussion on the precedence between population and the production of food, with this general inference:

“That in the alternate progress of population and subsistence, in the earliest as well as in the most advanced stages of society, a previous increase of people is necessary to stimulate the community to a farther production of food, and consequently to the healthy advancement of a country in the career of strength and prosperity.” p. 213.

Mr. Weyland, indeed, deduces a consequence from this position which we cannot so exactly admit; namely,

“That the pressure of population against the actual means of subsistence, or, more correctly speaking, the excess of population just beyond the plentiful supply of the people’s wants, instead of being the cause of most of the miseries of human life, is, in fact, the cause of all public happiness, industry, and prosperity” p. 213.

We should be inclined to qualify the remark by saying, that the excess of population, here spoken of, will be productive of the latter effect, so long as the supply of food can readily overtake it; but of the former, wherever it cannot.

The same remarks, which have been hitherto grounded on the transition from an agricultural to a manufacturing state, may be extended to that from a manufacturing to a commercial state. Mr. Weyland’s reasoning on this subject proceeds on the same assumption as before; namely, that the nominal distinction implies an equal distinction in fact, and that the process, by which a country passes out of the one state into the other, is the same in reality as it appears in argument. His statement of it is as follows:—

“As soon as this manufacturing popula-

tion is sufficiently numerous, nearly to consume the surplus produce formerly exported, and it becomes difficult to procure grain for the various purposes of luxury or convenience to which it is applied in all commercial countries, its price will rise, and this (let it be observed) before any actual pressure of distress for a mere sufficiency of subsistence occurs. This rise in the price will tempt the capitalist to lay out his money in bringing inferior waste land into cultivation, or in undertaking agricultural improvements, by which the old lands may be made to produce somewhat more food with an equal quantity of labour." p 61.

But, before capital is accumulated in any community, there must be a great distinction of ranks. Great wealth, on the one hand, implies the existence of great poverty on the other: and thus it will be the actual want, occasioned by the increase of poverty, that will tempt the capitalist to lay out his money in bringing inferior waste land into cultivation, or in undertaking agricultural improvements. Consequently in this case also, as in all others that take the ordinary course of human affairs, population will occasion, and not follow, the increase in the means of subsistence.

Indeed, Mr. Weyland himself always speaks of the pressure of population upon the actual means of subsistence, as necessary to quicken its increase. But he uniformly explains or corrects this expression to mean the excess of population just beyond the plentiful supply of the people's wants, though what is to ensure the immediate supply of food, when this scarcely perceptible ex-

cess commences, or to hinder the excess of population from overstepping this point, before the enlarged supply is provided for it, we confess ourselves unable to understand, unless we may be allowed to attribute the effect to the positive checks of want and vice and misery, or to the preventive check of abstinence from marriage. Nay, we would go further than this, and say, that, as long as improvidence forms a part of the human character, there will be a perpetual inclination towards excess in population, which none but positive checks will effectual restrain.

In opposition to all this, Mr. Weyland appears to argue that it can never be justly said, that the growth of population has a tendency to go beyond the powers of the soil to provide it with subsistence, while any land remains that is not actually cultivated to its utmost point of production. (p. 188.) But this is to set the powers of the soil against an actual population; whereas, in fairness of argument, actual produce ought to be compared with actual population, and natural tendency with natural powers. The argument, therefore, is entirely beside the question, and can only prove, that no population has ever existed in the world but what might have been supported without difficulty, had the natural fecundity of the soil been stimulated to the utmost; a position in no respect inconsistent with the theory of Mr. Malthus.

(To be continued.)

REVIEW OF REVIEWS.

To the Editor of the Christian Observer.

Nov. 11, 1816.

I REQUEST the insertion of the following remarks on a writer in the last Number of the British Review,

who professes to examine my work on the Origin of Pagan Idolatry.

I. I have first to complain of various *misrepresentations*: in using which expression, I readily acquit

the reviewer of *design*, for I fully believe that his misrepresentations have simply originated from the want of attention with which he has half-perused my treatise.

1. In combining together hero-worship and Sabianism, I stated, that the eight members of the Noëtic family, were venerated on the sphere in the sun and the seven planets. The whole *ground* of this statement the reviewer entirely omits; and amuses himself with pointing out the little resemblance between the physical characters of the planets and the human characters of Noah and his household.* On *his* principle, therefore, it were plainly impossible for the Pagans *ever* to have elevated a hero to a star or a constellation; which yet, they themselves assure us, was their constant practice: for what possible similitude can the reviewer discover between the soul of Julius Cesar and the star to which he was thought to have been translated? The basis on which my opinion rested was this; and your readers must judge, whether, *when fairly stated*, it involves any great degree of absurdity. In every mythologic system with which I am acquainted, the sun is said to have been once a man, and to have reigned at a remote period upon earth; and, with more or less distinctness, he is represented as having flourished at the time of an universal deluge, and as having sailed over the waters in a ship with seven companions. To interpret this history we require no Oedipus. Turning, however, to the sphere, we find a notion prevalent, that the sun, with the seven planets as his companions, who are said to be all members of the same family, perpetually steers the vast ship of the heavens through the realms of boundless space. Hence, when I perceived the Pagans *avowing* the doctrine that the souls of illustrious men were translated after death to

the heavenly bodies, I concluded, that the Noëtic ark, with its eight mariners, was the earthly prototype of the celestial ship with its solar pilot and seven planetary seamen. What violent absurdity there is in such an opinion, *when fairly stated*, I am quite at a loss to discover.

2. The reviewer asserts, that the genealogy of the gods, from Uranus down to Mercury, is the strongest, and almost the only, pretence for resolving the Theogony of the Greeks into the history of the Patriarchs.* This is a palpable misrepresentation from beginning to end. So far from being the *strongest* pretence, it is not even made the pretence *at all*; unless, indeed, the reviewer alludes to the circumstance of Cronus, like Noah and Adam, being the father of three sons. This circumstance I adduce as *one* argument of Cronus being Adam, viewed as transmigratively re-appearing in the person of Noah; but it is only *one* out of *many*. I think it a quite sufficient answer to beg the reviewer merely to peruse *my own* discussion of the subject. I simply refer him to my *Origin of Pagan Idolatry*, Vol. ii. pp. 16—31, 489—494.

The reviewer describes my system as teaching, that *after the worship of the true God, and a refined and spiritual religion had prevailed, mankind suddenly lost all idea of the existence of an uncreated being, and ascribed divine attributes to their common parents, and to the earth, and the ark*; and he adds, *It is necessary to examine the grounds of this singular opinion.*† The opinion, no doubt, is singular enough; but he might have saved himself the trouble of examining its grounds; for, as I have never advanced it, I am of course no way answerable for it. Had he only perused the concluding chapter of my work, wherein I point out *the mode* in which Patriarchism melted into idolatry, he

* British Review, No. XVI. p. 380.

* P. 380.

† P. 374.

would have found my theory to be *the exact reverse* of what he has exhibited it. Instead of asserting that mankind **SUDDENLY** LOST all idea of the true God, and plunged at once into idolatry, I suppose that hero-worship was speciously grafted upon the worship of an incarnate Jehovah, through a perversion of the original promise; Jehovah being adored as successively incarnate in the persons of the chief patriarchs, or (in the phraseology of Hindostan) each chief patriarch being adored on the ground of his being an Avatar of Jehovah. Such I conceive to have been *the commencement* of hero-worship; but, *in process of time*, the invisible Creator was forgotten, and hero-worship, blended with astrolatry and materialism, became the religion of the erring Gentiles. For this last opinion—namely, that the heathens had *ceased* to worship the true God—I conceived myself to have the direct authority of Scripture. See, in the original, Rom. i. 21, 23, 25, where my own view of the progress of error is exactly detailed; and Ephes. ii. 12. The present misrepresentation needs, in fact, no other answer than a bare reference to the last chapter of my work.

II. The reviewer, however, charges me with certain *errors*; but, notwithstanding this allegation, I am willing to hope, that *he*, not I, is the person who has been mistaken.

1. He thinks that I have confounded together the *numerous* Pralayas and the *one* Maha-pralaya of the Hindoos; and, while he acknowledges that the former are built upon the history of the deluge, he contends that the latter denotes that final consummation of all things which Scripture distinctly teaches us to expect. Agreeably to this opinion, he remarks, that a Menu is left at each Pralaya to be the father of a new race of mortals; but that, in the Maha-pralaya, all things are resolved into Brahm, whom he deems the true

God, and therefore quite a different being from Menu.* He is mistaken throughout. The distinction between a Pralaya and a Maha-pralaya is a mere Indian refinement, similar to the multiplication of the four ages, and contrived for the purpose of methodically arranging an endless succession of enormous cycles. The reviewer declares, that there is but *one* Maha-pralaya when the world is brought to a *complete termination*. In the institutes of Menu, probably the very oldest Sanscrit book extant, it is declared that there is an **ETERNAL** succession of similar worlds.† Hence, in the old philosophy of Hindostan, vast as may be the life of the creative Brahma, there must be an *endless* succession of such lives, and consequently an *endless* succession of Maha-pralayas, just as much as an *endless* succession of Pralayas. Accordingly (to point out the next error of the reviewer,) Menu is **NOT** a distinct person from Brahm, any more than as the corporeal vehicle is distinct from the Avataric Deity who animates it. The Hindoos assert, in the most positive terms, as I have repeatedly shown in my work, that Brahm and his three emanations are jointly and severally incarnate in each Menu and his three sons. Hence the diluvian voyage and the reparation of the human race by Menu and his triple offspring are equally ascribed to Brahm operating through his three emanations; and hence it is indifferently said, that Menu and Brahm are left alone at the close of a world. In short, the Maha-pralaya of Hindostan, which the reviewer supposes to put a complete end to the world, is plainly the same doctrine as that of the Stoics respecting their all-devouring, but *all-reproducing*, Jupiter, and as that of the Indo-Scythic Goths respecting the absorption of Odin and every other

* Pp. 375—377.

† Instit. of Menu, chap. i.

god by the universal Father, and their subsequent *re-production* at the commencement of a new system. It is somewhat remarkable, that, unwilling as the reviewer is to admit my theory of hero-worship, he finds himself compelled, after all, to acknowledge that the history of Menu is the history of Noah. He ought to have added, that it is the history of Adam, or Adima, also.

2. Having determined me to fail in establishing this leading point, (with what success the judicious public must decide,) he next pronounces, that I have not been more fortunate in tracing the progress of superstition from Hero-worship to Astrolatry.* To shew me what I ought rather to have said, he presents me with a theory of his own, which he deems far preferable.† On this it will be sufficient to remark, that, while nothing is more easy than to spin out an ingenious system, which *alone*, it is contended, *must have been* the system of the Pagans, we in reality know nothing of their sentiments beyond what they themselves have thought fit to tell us. The reviewer seems quite to have overlooked that *I also* esteem Materialism a component part of Paganism, no less than Hero-worship and Astrolatry; though I will not pledge myself to adopt the very fanciful speculations in which *he* has indulged: but how this is to disprove my opinion, that the ancients translated the souls of the heroes into the heavenly bodies, and thence worshipped them conjointly, I am (to use his own expression) *too dull to discover*. The question simply is, whether that opinion rests, or does not rest, upon *testimony*; for the sentiments of the Gentiles, like any other point of history, must, after all, be determined, not by abstract reasoning, but by positive evidence. Now I have produced a mass of direct evidence for

the opinion which I advocate, the whole of which the reviewer passes over with as much serenity as if I had merely dogmatized. To save repetition, therefore, I shall present him with the testimony of an old theologian, as translated by Bishop Warburton; who, like myself, contends very rationally, *because he is upheld by direct evidence*, that the gods of the Gentiles were dead men translated to the host of heaven. After adducing a variety of instances, *What, says Tully, is not almost all heaven, not to carry on this detail any further, filled with the human race? But, if I should search and examine antiquity, and from those things which the Grecian writers have delivered, go to the bottom of this affair, it would be found, that even those very gods themselves, who are deemed the Dii majorum Gentium, had their original here below, and ascended from hence into heaven. Inquire, to whom those sepulchres belong which are so commonly shewn in Greece. Remember, for you are initiated, what you have been taught in the mysteries: you will then, at length, understand how far this matter may be carried.** The passage requires no comment: it speaks, trumpet-tongued, for itself. It is plain, beyond contradiction, that the doctrine taught by the pagan hierophants was, that all their gods, great and small, were once men, and were supposed, after death, to be translated to heaven. How they were so translated, Plutarch tells us from the theology of Egypt—they were translated to the stars; and the whole poetical astronomy of our common celestial globe, as elucidated by Aratus, Eratosthenes, and Hyginus, proves his accuracy.

3. Again: The reviewer controverts my opinion, that the entrance of Osiris, or Isis, into the ship Argo, on the seventeenth day of

* Tusc. Disp. lib. i. c. 12, 13. See also Tull. de Nat. Deor. lib. i. c. 42.

* P. 377. † Pp. 378–391.
Christ. Observ. No. 179.

the second month, relates to the entrance of Noah into the ark also on the seventeenth day of the second month. As, in controverting it, he merely recommends in preference a fanciful theory of his own, I shall briefly state the grounds on which my own opinion is founded.* The historical fact of an early connection between Egypt and India, united to a perfect coincidence of mythologic tales, demonstrates, that the *Isiris*, and *Isis*, and *Argo* of Egypt are the same as the *Iswara*, and *Isi*, and *Argha* of India. Now, we are told by the Brahmins, that, at the period of the universal deluge, Iswara sailed over the boundless ocean in the ship Argha; and that afterwards, when the waters retired, he and the ship were transformed into two doves. This story is its own interpreter; but, if the entrance of Iswara into the Argha be plainly the entrance of Noah into the ark, the reviewer must give some better reason than a dogmatical asseveration, introducing a fanciful exposition, why the entrance of Isis into the Argo should not be the same.

4. The reviewer thinks, that what I have said of the sacred numbers *three, seven, and eight*, is, in the last degree, *absurd and puerile*.† His critique would have been no worse, had his language been more decorous. As he, however, exhibits me, the reader will probably think his vituperative epithets not altogether misplaced; for he altogether takes my opinion out of its connection with facts, and displays only the naked result of my reasoning from evidence. But, if he had thought fit to state why my opinion was adopted, it is far from impossible that the reader and the reviewer might have formed two entirely different estimates.

5. His not very civil language respecting my attempt to explain the mystic birth of the gods from the womb of the great mother, is liable to the very same charge of

unfairness.* He quite suppresses my proof from *circumstantial evidence*, that the great mother was a ship which floated on the waters of the deluge; and then remarks, that my conclusion is *strange and visionary*. If I have been *successful* in my proof, I would ask him, What are we to understand by the birth of the herogods from the womb of a ship which floated on the surface of the universal deluge? Before he pronounced my conclusion *strange and visionary*, he ought to have confuted the premises whence it was deduced. But that he has not even attempted to do.

III. I now venture to hope, that the reputation of my work will not be much endangered, notwithstanding this writer professes himself to differ from me in almost every point which admits of two opinions.† It is easy for a reviewer thus to dogmatize *ex cathedra*: yet it might have been more satisfactory to the reader, if some arguments had been adduced; for it is to be charitably presumed, that the author of a very large and laborious work does not speak without some consideration. In my dissertation, the different parts are, as it were, dove-tailed into each other; so that the evidence for any particular opinion does not appear, if it be taken out of its connection. Totally unlike poetry (as must needs be the case with every matter of demonstration,) if the treatise be violently torn asunder, and if only its *disjecta membra* be exhibited to a mere reader of reviews (the plan adopted by the present writer,) we may easily anticipate, that such a reader will view it as such a writer meant him to do. How far this can be esteemed *legitimate criticism* is quite another question.

IV. The reviewer allows, in conclusion, with a civility which I had not ventured to anticipate, that I have conferred a benefit upon the public by presenting them with a

* P. 383. † Pp. 377, 378.

* P. 378.

† P. 387.

compilation of curious materials ; but censures the book on account of the great quantity of conjectural and extraneous matter which it contains.* Had I wished to present the public with the mere contents of my common-place book, or had I satisfied myself with dogmatizing upon my materials, I should clearly have produced a much smaller work. But, in that case, I see not what good I should have done. What the reviewer styles my extraneous matter is neither more nor less than my reasoning from evidence, while my conjectural matter is in fact the conclusions which I draw. Had I not thought, that I could both confirm and elucidate Holy Scripture, I should not have collected a single document or written a single line : for I should have felt, that a mere antiquarian pur-

* P. 387.

suit, which could serve no other purpose than the gratification of curiosity, was scarcely consistent with a profession which solemnly requires that every study should be ultimately directed to one end. My leading argument, as briefly stated in my preface, the reviewer passes over in total silence : yet I can scarcely imagine, as they say is sometimes the case with lady-readers, that he omitted to peruse my preface. Why then did he not notice it ; and how, upon his theory, will he account for the facts that one and the same mythologic system has prevailed in every part of the globe from a time far beyond the reach of pagan annals ?

I regret, that I should have been thus compelled to notice a writer in a very respectable publication : but, to adopt the well-chosen motto of the publication itself, *Fiat justitia*.

G. S. FABER.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, Ec. Ec.

GREAT BRITAIN.

In the press :—Narrative of a residence in Ireland, in the summer of 1814 and 1815, by Mrs. Anne Plumptre ;—The Statesman's Manual, or the Bible the best Guide to political skill and Foresight, by S. T. Coleridge, Esq ;—A Plea for Catholic Communion, by Dr. Mason of New York ;—Memoirs and Remains of the late Rev C. Buck, by Dr. Styles ;—An Inquiry into the Effects of Spirituous Liquors on the Physical and Moral Faculties of Man, and on the Happiness of Society ;—Sermons on Important Subjects, by Rev. C. Coleman, A. M. M. R. I. A., lately Curate of Grange, Armagh ;—and Lives of the most eminent Fathers of the three first Centuries, by Rev. R. Cox, A. M. perpetual Curate of St. Leonard's, Bridgenorth.

Preparing for Publication :—A volume of Sermons, by Rev. W. N. Darnell, late fellow of C. C. College, Oxford ;—Questions resolved in Divinity, History, Biography, and Literature, in 2 vols. by the Rev. G. G. Scraggs, A. M. of Buckingham ;—by Subscription, Sermons on the Parables, by the Rev. W. N. Trinder ;—and A Work

on the Principles of Harmony, by M. Rolfe, of Camberwell.

A new edition of the Antiquarian Cabinet is now publishing, on an improved plan.

A Work has just appeared, entitled " A History of the Jesuits, to which is prefixed, a Reply to Mr. Dallas's Defence of that Order ;" the object of which is to establish the danger of the revival of the Jesuits, to the world at large, and to the United Kingdom in particular.

The Rev. Thomas Lee, D. D. has been chosen Vice-Chancellor of the University of Oxford for the ensuing year ; and the Rev. Whittington Landon, D. D., Rev. John Cole, D. D., Rev. Frodsham Hodson, D. D., and Rev. George William Hall, D. D., Pro-Vice-Chancellors.

The Cambridge University Officers for the ensuing year are—*The Caput* : George Thackery, D. D. of King's College, Divinity ; J. W. Geldart, LL. D. of Trinity Hall, Law ; Thomas Ingle, M. D. of St. Peter's College, Physic ; Joseph Shaw, M. A. of

Christ College, Senior Non Regent; Fearon Fallows, M. A. of St John's College, Senior Regent.—*Proctors*: Rev. William Oakes, Rev. William French.—*Taxors*: Rev. Robert Jefferson, Rev. George Haggitt.—*Moderators*: Rev. J. White, G. Peacock, Esq.—*Scrutators*: Rev. Bewick Bridge, Rev. C. Rushworth.

A Gas Light Company has been established at Bristol; and the commissioners of lighting, &c., it is said, are agreeing with them to light a very considerable part of the city.

In consequence of the butcher markets not approximating to the low and ruinous prices which the graziers are obliged to take in the stock markets, many of the considerable farmers in Northumberland are said to be beginning to slaughter for their own consumption; and several of the collieries regularly send to Morpeth market, and purchase live stock, which is killed and distributed among the population at a prodigious saving.

An Experiment was recently tried at Ducham, to dry corn in the sheaf, by means of a stove in the centre of a large room, which had been placed there for manufacturing purposes. The wheat, which at eight in the morning was in a wet state, was at seven in the evening fit for the miller. It is suggested to construct brick flues round the interior of barns, where, by setting the sheaves upright, the farmer

may dry a considerable quantity of corn in twelve hours, and thus rescue his crops from destruction.

FRANCE.

The stamp-duty on pamphlets is said to have been so fatal to literature, that the *Magazine Encyclopedique*, the *Mercur Etranger*, the *Annales de Chimie*, the *Journal de Physique*, the *Journal de Pharmacie*, the *Journal General de Medicine*, the *Journal des Arts et Manufactures*, the *Journal d'Agriculture*, and in fact nearly all the monthly journals, have been suspended on account of it.

SWITZERLAND.

A Quarterly Publication in German has appeared at Basle, at the price of one dollar per annum, which is devoted to the information of the friends of Christianity in Germany and Switzerland, respecting the History of Protestant Missions and Bible Societies.

RUSSIA.

Measures are taking by a lady of rank in Russia, with the assistance of the Rev. Mr. Pinkerton, to attract attention to missionary efforts in that vast empire. This lady, with his aid, was about to put to press, in the Russian language, a work, entitled "An Account of the Commencement and present State of Protestant Missions, in different Parts of the World."—Buchanan's Researches have appeared in that language.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Biblical Cyclopedia, or Dictionary of the Holy Scriptures: intended to facilitate an Acquaintance with the Inspired Writings; by Wm. Jones, Author of the History of the Waldenses. 2 vols. 8vo. 1. 16s.

Faith and Works contrasted and reconciled, in Six Letters to a Christian Friend: containing Remarks on a late Address by Dr. Chalmers (of Glasgow), and other Sentiments as to the Doctrine of Grace: showing also that the Influence of the Gospel extends to all the common Transactions of Life. 2s.

Les Apologistes involontaires, ou la Religion Chrétienne prouvée et défendue par les Ecrits des Philosophes. 12mo. Paris. 1815. 4s.

An Appeal to Men of Wisdom and Candour; or, Four Discourses, preached before the University of Cambridge, in Novem-

ber, 1815, by the Rev. C. Simeon, M. A. Fellow of King's College, Cambridge. 2s. 6d.

Memorial Sketches of the late Rev. David Brown, Senior Chaplain of the Presidency of Fort William, at Calcutta, with a Selection of his Sermons, edited by the Rev. C. Simeon, M. A. Fellow of King's College, Cambridge. 8vo. 12s.

MISCELLANEOUS.

Poems, by Hannah More. 8s.

Travels in Brazil from Pernambuco to Seara, besides occasional Excursions: also a Voyage to Maranam; the whole exhibiting a Picture of the State of Society, during a Residence of Six Years in that Country: illustrated by Plates of Costume; by Henry Koster. 1 vol 4to. 2l. 10s.

Quinze Jours à Londres, à la Fin de 1815. 8vo. Paris. 1816. 5s.

Juvenile Anecdotes; or, Authentic and

Interesting Facts of Children and Youth. Designed for the Moral and Religious Instruction of the Rising Generation. Compiled and arranged, with useful Observations, by John Bruce. Price 4s. 12mo.

Sketches of India, or Observations descriptive of the Scenery, &c in Bengal : written in India in the Years 1811, 12, 13, and 14, together with Notes on the Cape of Good Hope, and St. Helena ; written at those Places in February, March, and April, 1815. 8vo. 7s.

East India Register for 1816. 7s. 6d.

Experimental Outlines for a new Theory of Colours, Light, and Vision : with critical Remarks on Sir Isaac Newton's Opinions, and some new Experiments on Radiant Caloric ; by Joseph Read, M. D. Annual President of the Royal Physical, and Member of the Royal Medical Societies of Edinburgh, &c. Vol. I. 8vo.

Transactions of the Geological Society, illustrated by a Volume containing numerous Plates and Maps, most of them coloured. 3 vols. 4to. 3l. 13s. 6d.

Nautical Astronomy by Night, comprehending practical Directions for Knowing and Observing the principal fixed Stars visible in the Northern Hemisphere : to which is prefixed, a short Account of the most interesting Phenomena in the Science of Astronomy ; the whole illustrated by several Engravings : intended chiefly for the Use of the Royal Navy, and calculated to render more familiar the Knowledge of the Stars, and the Practice of Observing by them ; by Wm Edw. Parry, Lieutenant in the Royal Navy. 4to. 10s. 6d.

Emigration, or England and Paris. 8vo. 5s. 6d.

A Sketch of the British Fur Trade of North America, with Observations relative to the North-west Company at Montreal ; by the Earl of Selkirk. 4s. 6d.

The whole four Trials of the Thief-takers and their Confederates, now in Newgate. 2s. 6d.

The Experienced Butcher : shewing the Respectability and Usefulness of his Calling, the Religious Considerations arising

from it, the Laws relating to it, and various profitable Suggestions for the rightly carrying of it on : designed not only for the Use of Butchers, but also for Families and Readers in general. 12mo. 6s.

The History of Lincoln, containing an Account of the Antiquities, Edifices, Trade, and Customs of that Ancient City, an introductory Sketch of the County, &c. with plates. Small 8vo. 7s.—large paper, 10s. 6d.

Historical Memoirs of Barbary. 18mo. 2s. 6d.

Verses to the Memory of the late Richard Reynolds, of Bristol, by James Montgomery, Author of the Wanderer of Switzerland, &c. 2s.

The Agricultural State of the Kingdom in February, March, and April, 1816 ; being the Substance of the Replies to a Circular Letter sent by the Board of Agriculture to every Part of the Kingdom ; published by the Board. 8vo. 9s.

Memoirs of the Life and Writings of the late Dr. Lettsom, with a Selection from his Correspondence with the Literati of this and Foreign Countries ; by T. J. Pettigrew, F. L. S. &c. 6s.

A Diary of a Journey into North Wales ; by the late Samuel Johnson, LL.D. from the original Manuscript in his own Handwriting : together with a Fac-simile of a Part of the Manuscript, with illustrative Notes ; by R. Duppa, LL.B. 9s.

Walks through London, including Westminster and the Borough of Southwark, with the surrounding Suburbs ; describing every Thing worthy of Observation in the Public Buildings, Places of Entertainment, Exhibitions, Commercial and Literary Institutions, &c. down to the present Period, and forming a complete Guide to the British Metropolis ; by David Hughson, LL.D. Nos. 1 and 2. 2s. 6d. each.

The Journal of Science and the Arts. No. III. 7s. 6d.

The Monarchy according to the Charter ; by Viscount de Chateaubriand, Peer of France, &c. Translated from the French. 8vo. 7s. 6d.

Annual Register for 1815. 16s.

RELIGIOUS INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

Substance of the Report of the Rev. E. Bickersteth's Visit to the Settlements of the Society on the Western Coast of Africa.

I LEFT London on the 29th of December, 1815, and sailed from Deal on the 3d day of January, 1816 ; but we were, on the 5th, driven into Portsmouth by contrary winds. We left Portsmouth on the 24th of Janua-

ry, and arrived at Senegal on the 21st day of February ; and at Goree on the following day.

I found Mr. and Mrs. Hughes in good health, and most usefully and actively employed in conducting their schools of boys and girls. I was much pleased with the state of those schools. They afforded practical evidence that the principles of the national system of education are full as pow-

erful and effective among Africans as elsewhere. The number of their scholars was then 87. It has since increased to 109; and should this country retain Goree, it will probably increase much more.

The state of Senegal and Goree is such as most imperiously to demand the attention of the Society, should those places be retained by England; or, if given up to France, of some society on the continent which could furnish them with Christian instructors.*

I cannot but notice here the kind manner in which Lieutenant-Colonel Chisholm has assisted Mr. Hughes in his schools—having personally, from time to time, gone to parents, and urged them to send their children; and, in every other respect, afforded his countenance to the schools. I feel obliged to him, also, for many personal attentions to myself, while on the island.

At Goree I heard the distressing tidings of the death of three of our missionaries. My heart was some what cast down; but the intelligence was not, I trust, without its use, in leaving a serious impression on my mind, of the uncertainty of life, and the importance of being diligent in improving it.

Before my departure from Goree, I prepared instructions for Mr. and Mrs. Hughes. We left Goree on the 1st of March; and, after a pleasant passage, arrived at Sierra Leone on the 7th. I found Mr. Butscher and Mr. Wenzel at Free Town; and, the next day, saw Mr. Nyländer. Mr. Butscher had just had a severe attack of fever, but was recovering. On consultation with our friends, it appeared desirable, the rainy season being expected earlier than usual, to get through the visit to the settlements among the natives as soon as practicable. I proposed that Mr. Nyländer should go with me, and he agreed to the proposal. The reports, tending to shew that Mr. Butscher had engaged in trade on his own account, and had thus acquired considerable property, proved to be without any just foundation. Before I left Free Town for the settlements, I had several conversations with Governor MacCarthy; in which he strongly urged the advantages of fixing some of our missionaries in the colony, and the great sphere of usefulness in which they would there be placed.

On March 13th, I hired a schooner, and, on the following evening, set sail, accom-

* These places have since been given up to France.

panied by Mr. Nyländer and Mr. Wenzel, for Kapparoo, a place on the coast a little above the Isles de Loss, where Mr. Klein had formed, as I was told, a new settlement. We reached Kapparoo on Saturday, March 16th, late in the evening, after being exposed to some danger in the boat in which we went on shore. The settlement is close to the native town of Kapparoo, which is said to contain 59 houses, or rather huts, and 390 people. The inhabitants are generally Bagoes, but all speak Susoo. I stated to the headmen from time to time, the objects of the Society. They promised their protection to the missionaries; and engaged that they themselves would attend, when they could, on Sundays, and would encourage their people to attend. They seemed to have perfect confidence that the object of the missionaries was not to do them harm, but good.

Mr. and Mrs. Klein had, when I arrived, 21 scholars: the number amounted to 30 before I left Africa. I was much pleased with the state of mind in which I found three or four of the elder children at Kapparoo. Others appeared too young to be admitted into our schools. On the whole, this appears to me a desirable spot for two or three missionaries; but not suitable for a large school. I was glad to observe some of the natives coming in to family-worship.

On March 21st, we left Kapparoo, and proceeded to the Isles de Loss, where we arrived early the next morning. None of the Isles de Loss appear to me suitable as a missionary station. They are very thinly inhabited; and are equally subject to the same difficulties as any other territories under native chiefs, without the facility of going about to instruct the people.

On the 25th of March, we reached Bashia, on the Rio Pongas. Mr. Wenzel having left us at Kapparoo, and proceeded to the Rio Pongas before us, the children were expecting us, and, as soon as they got a glimpse of the boat, ran down to the river side; and I found myself, on landing, surrounded with nearly a hundred black hands to welcome me. Bashia was almost in ruins. The church having been burnt last Christmas, only the bare walls were standing. The former dwelling-house was also almost in ruins. The dwelling-house last built was, however, in a good and substantial state. I found Mr. and Mrs. Renner, and Mr. and Mrs. Harrison, in good health, and received a hearty welcome from them. The following morning I went up to Canoffee,

and saw Mr. and Mrs. Wenzel, and Mr. and Mrs. Wilhelm.

I was highly gratified with the state of the Bashia School. I examined all the children separately, some of the youngest excepted, and was much pleased with many of their answers, especially those of some of the older boys. Many of these can read and write very well, and are considerably advanced in accounts. I cannot but hope that the labour and expense of the Society will be found not to have been in vain among them. Many of the children have been taught to sing; and it was very pleasing and affecting to hear them, in the midst of heathen lands, hymning the praises of Him who died for them. This seems to be an exercise in which they are much interested; as many of them often get together, at their leisure hours, thus to employ themselves.

After some conversation with the missionaries, it appeared advisable to go to Bramia, a place 30 miles distant, and consult Mr. Fernandez, before any steps were taken respecting the giving up of Bashia, which, on various accounts, seemed necessary.

We went thither by water, and met with a kind reception from Mr. Fernandez. The present sent him by the Society seems to have had a considerable effect in attaching him to the Mission. He stated, that he was sorry Mr. and Mrs. Klein had left the Dembia; and that he still wished to receive missionaries, and would gladly protect them. He promised to render Mr. Wilhelm all the assistance in his power, in the translating of the Bible into Susoo. He concurred in the expediency of giving up Bashia. He said, repeatedly, "Every thing that lies in my power, I will gladly do, to help the Society."

I then invited him to attend a meeting of the headmen, which I proposed to have assembled on the Rio Pongas; to whom I would state the objects of the Society, and our proposed plans. He readily consented to attend the meeting.

On the afternoon of April 3d, we set off on our return home, the whole way by land; which gave me the advantage of seeing more of the country. We slept the first night at a native town called Malakoury. The country seems every where very thinly inhabited; but the Abolition of the Slave Trade has already begun to operate most beneficially. Trials for witchcraft are greatly diminished: personal security

is becoming more established, and mutual confidence revived. I was told that I could not have travelled this route some years back without meeting several companies of slaves in fetters.

April 5, we had a meeting of all the missionaries; in which, after seeking the Divine direction, we determined—on account of the continual fires which had happened in Bashia, several of which were supposed to originate in design, and considering its present ruinous state, its confined situation, and its vicinity to a native town, which exposed the children to temptation—that it was expedient to give up this settlement, and remove the children to Canoffee, where all the objects of this settlement might be equally attained. Mr. Wenzel's health having materially suffered, so as to render him incapable of excursions, we also determined that it would be best that he should remove to Kissey Town, in the colony.

Mr. Fernandez came to Bashia on Saturday the 6th of April, and attended worship there on Sunday. On Monday, after some delay, the headmen were collected together. Two points—namely, the granting of more land at Canoffee, and permission to preach the Gospel in the native towns—were chiefly brought forward; and, with some difficulty respecting the increase of land, were, at length, fully assented to. The second point occasioned no discussion. Mr. Fernandez's assistance at this meeting was of considerable importance.

The next morning, at my request, he gave me a list of five towns where he wished missionaries to be settled. Three of these towns I had seen; and think they might be very suitable for promoting the objects of the Society, should it, on full consideration, be thought desirable to send Missionaries thither. He wished to have one settlement with children.

I am sorry to state that Richard Wilkinson has proved a great hindrance to the Mission.

I went to Canoffee immediately after the palaver meeting. I examined the children there. Having been much less time under instruction, they are necessarily more backward than those at Bashia; and they are less numerous. I walked in the evening to Jesulu, Kacara, and Sumbea; and told the natives of our proposed plan of coming and preaching, which, so far as one can judge from their expressions, seemed to give general satisfaction.

I spent, also, a considerable time this week, in preparing some of the elder children at Bashia for the Lord's supper. Out of thirteen with whom I had conversed, six appeared to have a proper understanding of the ordinance, and to be in a suitable state of mind for receiving it. I therefore admitted them to it on Easter Sunday.

The church at Canoffee is a decent and convenient structure; but, as very few native adults attend, I can hardly recommend the building of churches, till they are more called for by the more numerous attendance of the people; and this, I think, will apply to every place out of the colony.

I had several opportunities of observing that the conduct of the missionaries seems to have established perfect confidence in their good intentions among the natives. From this, as well as from expected temporal advantages, every headman seems anxious to have a missionary settled with him.

Before I left Canoffee, I drew up a variety of questions, to which the missionaries were to prepare their answers individually for a general meeting, which it seemed advisable to hold at Sierra Leone.

I had several opportunities of conversing with different headmen, and other natives; and was struck more than any thing else with the lowness of their state of mind, and great degradation of character, arising, in all probability, from the Slave Trade. Many of them appeared hardly to have ideas of any good to be obtained from White men, but rum and tobacco for themselves, and guns for defence against their enemies. They may, however, be considered, generally speaking, as inoffensive; and there seems personal safety to strangers in residing or travelling among them. We met with even a hospitable reception at several places. They protect our missionaries from wrongs which individuals may attempt to commit; but they take care to be paid for their protection.

On the 16th of April, I and Mr. Nyländer, with Mr. and Mrs. Wenzel, left the Rio Pongas. Mr. Harrison and Mrs. Renner accompanied us part of the way down the river. Being detained by the tide and wind at the mouth, I took the opportunity of going on shore to the Mangrove Island, where I and Mr. Nyländer came to a small Bagoe town, called Debora. I was much struck with the special superstitions of

the people at this place; yet they seemed to wish for better instruction. We stopped on the 18th at Kapparoo, according to our promise; and arrived at Sierra Leone on the morning of the 20th.

After staying a week in Sierra Leone, of which I passed three or four days on Leicester Mountain, I went over the river to Yongroo, on the Bullom Shore, on the 29th of April.

Yongroo Pomoh is pleasantly situated on the banks, or rather at the mouth, of the Sierra Leone river, nearly opposite to Free Town, and about seven miles from it. The children at this place, having been brought more recently under instruction, are not so forward as those at Bashia.

After staying here three days, I was agreeably surprised by hearing that the Echo had arrived, with our friends from England. I went over to Sierra Leone, and was much refreshed by seeing the schoolmasters, and by letters from many dear friends. As soon as those arrangements that were immediately necessary had been made, I returned to Yongroo early on the 14th of May, to attend a meeting of headmen, which we had fixed for that day. I took Mr. Johnson with me, in order that the Yongroo school might be put, without delay, on the national system, none of the schools being as yet completely conducted on the new plan. At this meeting, the headmen readily consented, that as much land as we wished should be given to Yongroo Pomoh; that their children should be obliged to work part of their time; and that Mr. Nyländer should have full permission to go to the towns, and preach the Gospel. The remainder of my time at Yongroo was chiefly spent in visiting the native towns in the neighbourhood. I paid an interesting visit to Madinia, Dalla Modu's town; where I had an opportunity of seeing the Mahomedan worship. I presented him with an Arabic Bible, which seemed very acceptable. Should it please God to spare the health of your valuable Missionary Nyländer, Yongroo affords, I think, the most promising sphere of missionary labour out of the colony. The population is, indeed, scanty; but his character seems to stand high among them; and he is so completely under the protection of Sierra Leone, that he has no occasion to make those expensive presents which seem almost necessary on the Rio Pongas and at Kapparoo. I was glad, therefore, to be able to fix Mr. and Mrs.

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On the 11th of May I returned to Sierra Leone. The Governor having requested me to preach a sermon previous to the formation of an Auxiliary Bible Society, I gladly consented; and addressed the largest congregation, on the occasion, which I have seen in Africa, on Sunday the 12th. On Thursday the 16th, a Bible Society was formed, the subscribers to which include all the principal inhabitants of the colony. His Excellency the Governor took the chair at the meeting. The sum of 191*l.* was contributed.

Messrs. Renner, Wilhelm, and Klein arrived on the 14th in the new vessel built by Mr. Renner, which was just finished in time. On the 17th we all met together to implore the Divine direction on our deliberations; and on the 18th, 20th, and 21st, held meetings, at which we considered the instructions which I had prepared relative to the future management of the Mission. We may say, I trust, that, in these meetings, we found the presence and blessing of God, and the increase of our desires for the salvation of the heathen.

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I will begin with our own schools on Leicester Mountain.

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and a girls' hospital attached to this settlement.

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It is difficult to express the interesting sensations brought home at once to the mind, on hearing the names of the children, called after benefactors; and seeing so many cheerful young black faces in a Christian school, bearing these names. When I recollected the scene, which I had beheld, of the hold of a slave ship in which most of them have been immured; or the wretched state of nakedness, ignorance, and sloth, in which I had seen them lying about in their native villages; and contrasted this with the schools on Leicester Mountain, and the names of Wilberforce, Buchanan, and Martyn; the hope could not but arise, that some of these children would become such benefactors to their country as those honoured names have been to ours; and I could not but think, that their kind benefactors would ultimately have abundant reason to rejoice in this appropriation of their substance.

In so large a settlement, it was absolutely necessary to have more than one schoolmaster. I felt it, therefore, a necessary duty to fix Mr. and Mrs. Horton, and Mr. and Mrs. Düring, in this place; and I rejoiced to see the boys and girls' schools begun upon the British system, and regularly going on before I left the colony.

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I directed that those boys who were attentive in school hours, and promising in talent, industry, and behaviour, should, by degrees, be allowed to give their whole time to the school; beginning with half a day more; and going on, if their behaviour justified it, till the whole of their time was given to the school. Such boys would be candidates to become teachers of their countrymen.

I prepared such regulations for the Institution, as, after the best consideration we could give to the subject, seemed most likely to ensure its prosperity. I made it a main principle, that the children should be engaged in useful work one half of the day, and be instructed in the schools the other half.

With respect to the schools in Free Town, when I arrived, I found 120 boys attending the colonial school conducted by Mr Turner; but, the rainy season approaching, and many of the children being absent from sickness and other incidental causes, there was not so large a number when I left. Through the sickness of Mr. Hirst, the first schoolmaster, I could not get an accurate return of the colonial schools; but I am informed the following is the list on the books:—

Colonial boys' schools	202
Colonial girls' school, under Mrs. Turner	100

For the above-mentioned reasons, however, not more than half of this number attended, when I left Free Town. The captured Negro girls' school, under the superintendence of Mr. Davies, contains 166.

In addition to these schools, through the zealous exertions of the Governor and the Chief Justice, 106 apprentices attend evening school, from six to eight; and a Sunday girl's-apprentice school has just been formed under Mrs. Turner, at which twenty five already attend.

The number of inhabitants in the colony is calculated, on a moderate scale, at between 9,000 and 10,000. I could not obtain an accurate return of the number of adults or children. I should think the entire education of the colony would require, including the teachers now there, twelve schoolmasters and twelve schoolmistresses.

In the colony we have no difficulty, but the want of teachers, in providing for the education of all the children. It has pleased God to place those in authority therein, who seem disposed, in every way, to promote both its temporal and its re-

ligious interests. His Excellency Governor MacCarthy, and the Chief Justice Dr. Hogan, not only warmly second every attempt to do good, but are the first to suggest and carry into effect plans for benefiting the colony. I feel constrained gratefully to acknowledge their kind assistance and advice, on every occasion in which I had to request it.

And here there is a most extended field for every exertion. Captured Negroes are continually brought in, who are in the most deplorable and wretched condition—naked, ignorant, weak, sick, diseased; and in every form of wretchedness that can be imagined of creatures dragged out of the hold of a slave ship, the masters of which seem to have lost all the feelings of human nature.

These poor negroes are received, clothed, and provided for by Government. They are placed in the different towns in the colony; and are supplied with clothing and regular rations of food, till they are able to maintain themselves. But it appears to be of the first importance without delay to communicate that religious instruction which, when truly received, will furnish a stimulus amply adequate to excite these poor fellow-creatures to industry, and become the seed of every mental and moral improvement.

Sierra Leone is, moreover, the central point, as it were, whence the blessings of religion and civilization may be diffused throughout a great part of Africa; and Britain thus benevolently and nobly make some requital for the wrongs of that much-injured country.

Free Town appears to be in an improving state. It may contain, including the adjoining towns, upwards of 3,000 people, or about one third of the population of the whole colony. Most of the houses are built of wood; but stone houses are increasing in number. Some accidental causes have prevented the building of a church; but one will be erected without delay. Public service was performed, when I first arrived, in a room hired for the purpose. It is now conducted in the court-room. There are several places of worship not belonging to the Establishment: the principal of which is one under the care of the Rev. Mr. Davies, who is a highly respectable, zealous, and excellent minister in the Methodist connection, who has done much good in the colony, and has always shewn himself very friendly to the Established Church.

Adjoining Free Town is the Krooman's Town, which contains, it is said, seven hundred inhabitants. They seem a fine, in-

telligent, laborious race of men. They are much attached to their country, and to its superstitions; but I saw nothing that led me to think them indisposed to receive instruction; and they are immediately within our reach.

Not far from Kroo Town is the Soldiers' Town, where the Black soldiers and their families live. This is said to contain 600 inhabitants.

I will now give such information respecting the towns of the captured Negroes as I have been able to collect. It may be observed, in general, that these Negroes are, at present, far inferior to the Settlers in Free Town, in respect of dress, manners, acquirements, and civilization; though some of them are rapidly improving.

Adjoining to the Christian Institution of the Society on Leicester Mountain is Leicester Town, the oldest of those establishments, having been formed in 1809, and enlarged in 1810. It is nearly three miles from Free Town, and may contain 150 inhabitants, who are a mixed people—Jaloofs, Bambarras, and Yeolas. There is a pretty large quantity of land cleared in its neighbourhood. This town may be considered as sufficiently provided with religious instruction, from its vicinity to the Christian Institution. Several of the inhabitants attend family worship there.

Cabenda, or Congo Town, and also Kosso Town adjoining, were formed in 1811.—They are nearly four miles from Free Town, to the south-west, near the signal station, and may contain about 400 inhabitants, almost entirely Congo and Kosso people. They are here literally impatient for religious instruction, and were jealous that Mr Wenzel should have been placed at Kiskey Town. I felt grieved, that, for want of Missionaries, I was obliged to leave them without the means of obtaining that religious knowledge for which they thirst. The houses are more scattered in this place than elsewhere. The people seem particularly industrious; and I cannot but recommend it as a promising station for an English clergyman.

Kiskey Town is on the opposite side of Free Town, about three miles' distance, beyond, and not far from the site of, what was formerly Granville Town. With the knots of huts in the neighbourhood, it is supposed to contain 400 inhabitants. It was formed in 1812. The people at this town had built a place for a school and for worship; and it seemed desirable, on every account, to gratify that wish for religious

instruction which they manifested. I was glad, therefore, to have it in my power to place there the Rev. C. F. Wenzel, your late missionary at Canoffee. The Governor had ordered a temporary building to be erected for him, of which he took possession on the 5th of June.

The Portuguese Town, about half a mile from Free Town, may contain 150 or 200 people. They understand but little English, and were settled in the colony chiefly in 1813.

The Bassa Town was also formed in 1813. It is situated beyond Cabenda, about five miles from Free Town, and near the sea. The number of people at this place is said to be about 150. This is the only town in the colony which I have not seen.

Regent's Town, formerly called Hogbrook, is by far the most considerable town of captured Negroes. It is nearly five miles from Free Town: and was formed in July, 1813, chiefly by people brought by a slave ship from Mesurado, principally Foy people, but it contains some of almost all the neighbouring nations. Its population may be about 1100. There is a plain, handsome, stone church nearly finished; and a house is to be erected for the residence of a chaplain. Mr. Hirst, the first schoolmaster, has, for want of other assistance, been acting as the superintendent of the captured Negroes at this station. At the request of the Governor, our schoolmaster and schoolmistress, Mr. and Mrs. Johnson, will occupy Mr. Hirst's place; and they are to have such assistance as will enable them to undertake the care of a school. The committee will easily conceive how much I regretted that it was out of my power to fix a minister in this most important and extensive field of labour, in which a church is built, whilst there is as yet no clergyman to occupy it. When Mr. Garnon arrives, Mr. Butcher proposes to devote some time regularly to this place; but it imperiously calls for an English clergyman; and I promised strongly to represent its wants to the Committee.

New Town is about two miles from Regent's Town, towards Kiskey Town, and may contain 250 people. The ground was laid out for it in May, 1814. The people are chiefly Jaloofs, Mandingoes, and Sussoos. They understand very little English, and appear to be in a much more backward state than others. There is a considerable quantity of land cleared between this place and Regent's Town.

About a mile farther is the site of an intended town, to be called Leopold's Town; not yet built, but for which preparations are making. I was informed that another town was also in contemplation, to be named Charlotte's Town.

I have probably, in most of these cases, under-rated the population; and there is a considerable number in small knots of huts, dispersed in different places over the colony.

I have been thus particular in enumerating the places in Sierra Leone, not only in conformity with my instructions, but in the full persuasion that, at present, this is the most important scene of the Society's labours on this coast, and therefore calls for its chief attentions and exertions.

Who can avoid noticing the hand of Providence, in bringing so many men, from so many nations, and in such peculiar circumstances, under the protection of the British Government! Here we have all the advantages of teaching, in perfect safety, those heathen who feel under obligation for the temporal benefits which they have received; and who, as I can assert, from every opportunity which I had of ascertaining the state of their minds, seem anxious to receive Christian teachers. And on whom does the duty devolve of supplying their wants? Surely on the Church Missionary Society.

I feel strongly that we want, and must have, English clergymen. Much as we are indebted to our German brethren, their labours are our disgrace—their Christian courage and self-denial our reproach; and, in an English colony, they cannot, from their almost necessary ignorance of our language and habits, be so acceptable as Englishmen.

The whole of my Report will have strongly tended to shew how much we need many, very many, more missionaries, humble and devoted, with minds made up, through the grace of God, to every sacrifice for their Saviour.

In the great want of a sufficient number of teachers, it appeared desirable to make the best use in our power of the most forward of the Bashia youths, by employing them as ushers, in the different schools. This is the more necessary, as the debility and sickness occasioned by this climate frequently disable our missionaries and schoolmasters from giving their whole time to their duties.

I have accordingly appointed the following elder Bashia boys, as ushers, in the places mentioned:—

Canoffee Jacob Renner.
Kapparoo Emanuel Anthony.
Yongroo Pomoh . . Stephen Caulker.
Christ. Institution . John Rhodes.
Kissey Town James Curtis.
Regent's Town . . . Geo. Lancaster.

I directed that they should have 10s. a month, in addition to their maintenance and clothing.

The following is the number of those who have been baptized, married, and buried, by each missionary.

	Bapt.	Married.	Buried.
Mr. Renner, at Bashia	117	6	15
Mr. Butscher, at Sierra Leone . .	473	271	129
Mr. Nylander, at Yongroo . . .	4		4
Mr. Wenzel, at Canoffee	48		
Mr. Klem, at the different Stations where he has been . .	5		2
	647	277	151

The following is the list of persons dependent on the Society, at the time I left the colony, or as it would be when the arrangements for each settlement were completed:

	Missionaries.				
	Husbands.	Wives.	Children.	Servants, Grumettas, etc.	Children.
Canoffee	3	3	10	100	116
Kapparoo	1	1	4	36	36
Yongroo Pomoh . . .	2	2	4	50	62
Christian Institution	3	2	2	10	350
Kissey Town	1	1	2		28
Regent's Town . . .	1	1			1
Goree	1	1	1	109	112
					728

It must be observed, that, at Kissey Town, the school is only just beginning; and not yet begun at Regent's Town, where probably 100 children, at least, would very soon be collected.

I have thus briefly detailed the particulars of my visit, and of the state of the Mission.

We left Sierra Leone on the 7th of June, and arrived at Barbadoes on the 1st of July. On the following Sunday I preached at the Church of St. Michael, Bridgetown, to a large congregation.

On the 12th of July we sailed, on board the Lady Sherbrooke, Captain Love; and, after a favourable and rapid passage, arrived at Dover, on Saturday afternoon, the 17th of August.

I cannot but notice, in conclusion, how much I have been obliged to his Excel-

lency the Governor, to the Chief Justice Dr. Hogan, and to Kenneth Macaulay, Esq. for their kind attentions during my stay in the colony. On all occasions I found them willing to render me every aid, in the important objects of my mission. Mr. Macaulay's horse and yawl were always at my service; and I was thus enabled to make excursions with facility and pleasure.

From our Missionaries I received every assistance and information which they could render. I feel also obliged to Mr. Davies for many attentions.

The Report is followed by some suggestions of Mr. Bickersteth as to the means of diffusing Christianity in Africa.

1. *The Preaching of the Gospel.*

The impediments to preaching have hitherto been, ignorance of the language—want of interpreters—the presence of the Slave Traders—sickness—the climate, which renders excursions in the rainy season impracticable—and, especially, the care of the children, which takes up the whole time of the Missionary—and, perhaps, to these must be added, the reluctance of nature to enter on a new undertaking, and to incur the requisite sacrifices.

The state of the country is now, however, much more favourable to a public declaration of the Gospel, than at the commencement of the Mission.

The Slave Trade is so far crippled, that many of its evils are passing away: trials for witchcraft are greatly diminished; and personal security and mutual confidence are more established. Fernandez told me, that the country had been greatly improved in the last few years; and he attributed this, partly to the presence and labours of the Missionaries, and partly to the diminishing of the Slave Trade. Interpreters also, though far from being fully adequate to the work, are obtained, and will enable our Missionaries to make themselves understood by the natives. All the Missionaries settled in the country seem determined, according to their ability, to begin the great work in the next dry season. Permission was obtained to do so at general meetings of the headmen; and it will be seen how strongly I urged this in my instructions. It seems a very feasible plan to have Missionaries fixed in native towns, within a day or two's journey of a settlement, whose exclusive object shall be, to learn the language, translate the Scriptures, &c. and preach to the Natives.

The lives of several converted adult Africans prove that the Gospel, when truly received, produces just the same effects in Africa as in England. I was much interested with all that I heard and saw in one, converted under the ministry of our Missionaries in the Rio Pongas, and now at the Christian Institution. He had been a great assistance to Mr. Butscher, in taking care of the children; and gave, in his conduct and conversation, many pleasing evidences of Christian sincerity.

2. *Schools.*

I am well satisfied, that the education of children is a most important subsidiary means of promoting Christianity. Its value, in this respect, is ascertained beyond all controversy; and where the adult mind has been debased by peculiar habits, as it has on this coast, there are stronger reasons than usual for paying attention to the education of the children.

I would suggest, with considerable diffidence, that it appears to me very doubtful how far our plan of schools among the heathen, *in which we maintain the children*, is likely, if conducted on a large scale, to answer the purpose of the Society.

Yet I am far from thinking that the labour of the Society among the children has been in vain. Many of them have, I trust, even already received abiding impressions of Divine truth, and will be useful to their country. We have need of patience, at all times, in our arduous undertaking; but especially in schools, where, of necessity, it must be many years before we can see the fruit of our labours.

Should the Natives, therefore, allow our schools to continue in quietness at Canoffee and Kapparoo (Yongroo I consider as under the protection of Sierra Leone), I would not recommend that they should be given up; but only limited as to number, and that our further efforts should, if practicable, be made on a somewhat different plan.

The advantage, and indeed necessity, of teaching the children to read their own language, in order to their being useful to their parents and other countrymen, by reading the Scriptures and religious tracts, will be obvious. I gave express instructions that this should be attended to in future.

I should think it very probable that the plan of adult schools may be brought into extensive operation in the colony, and ultimately in the country.

My observations on this subject apply to schools among the heathen, and chiefly to those where we maintain the children. The schools in the colony are, in every respect, differently circumstanced: and here I cannot but hope that the labours of the Society will be incalculably beneficial.

I would next, then, warmly recommend, that, till we have more strength, our chief exertions, both in preaching and schools, should be in the colony, and within its protection.

3. *Translations.*

The translation of the Scriptures into the native languages is a very important object, which the Society has already greatly encouraged. I am persuaded that it will repay every exertion.

SUFFOLK AUXILIARY BIBLE SOCIETY.

The following report of the Earl of Bristol's speech, at the fifth anniversary of this Society, on the 4th October last, having reached us, we have great pleasure in laying it before our readers:—

The Earl of Bristol having taken the chair, his lordship said, the wish which had been so kindly expressed demanded his ready acquiescence, and the feelings which had produced and accompanied the expression of that wish, his warmest acknowledgments: second only to the satisfaction which he derived from endeavouring to deserve their approbation, was the gratification he experienced when he received it. The object for which they were assembled was the most important that could occupy their attention. In an age when the most tremendous revolution ever known had desolated the fairest portion of the world, and shaken to its foundation the whole fabric of civil society; mankind, roused by the awful vicissitudes of the scene, had risen superior to the paltry objects of worldly anxiety, and taken refuge in the consolation of Christianity. The immense number of religious institutions which the last few years had raised up, were a proof of this opinion. In truth, religion is the most interesting of all subjects. To know whether we are to exist hereafter, and if we are, on what our everlasting happiness will depend, is an inquiry so transcendently important, that all the discoveries of science, all the improvements of art, the fate of battles, and the revolutions of empire, sink into nothing when compared to it. The Bible is the

answer to this inquiry; and it is the glorious object of this great institution to give that sacred volume to every family of the earth, in the language of its native country. Whether in distributing the Bible in England, the members of the Established Church should be parties to distributing it without note or comment, was a question which those who wished to belong to this Society were not called upon to decide. He had no hesitation in stating his opinion to be, that all modes of circulating the Scriptures must be good; and that no Protestant Church would act consistently with its principles, if it took any means to check that circulation. As a member of the Church of England, he should, however, feel that he had discharged but half his duty, if, after he had been a party to distribute the Scriptures, he did not also join in distributing those explanations and assistances which the Church had provided for the better understanding of them. The question was not, whether one should distribute *nothing* but the Scriptures, but whether one might not properly first join with Christians of all denominations to distribute the Bible, and then, by separate associations with those of one's own communion, provide those further sources of instruction to which he had alluded. No man was more warmly attached to the Established Church than he was: he held to it with his heart and with his understanding; but he could not forget that he was a member of a larger and an older family than the Church of England; and that the first anxiety of all the disciples of their common Master should be, to discover how long they may be permitted to act together, and not how soon they might be justified in separating from each other. He hailed, then, the day which gave birth to the Bible Society, as one of the most auspicious in the annals of Christianity—that day had once more brought together into the service of religion, those who had been long separated—that day had united them by all the sympathies of active benevolence embarked in a joint undertaking—that day had given them one common labour in which they might all join—one common duty which they might all discharge together. He was glad to have had this opportunity of expressing his good wishes to the institution. Long may it flourish—widely may it increase—long may it diffuse light to the dark regions of the world; and long may it be the blessed instrument of making heathens Christians, and of making Christians brothers.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

THE only foreign news, possessing any interest for the English reader, which the present month has produced, has arisen from the meeting of the French legislative bodies. The speech of the king, at the opening of the session, is framed in the same style of generality, and in the same tone of moderation and reserve, which usually characterize the speeches of our own monarchs on similar occasions. It informs the house of what they already knew, that France continued internally tranquil, and on a footing of the most friendly intercourse with all the other powers of Europe; that a marriage had taken place in the royal family; that the harvest had been very unfavourable; that the utmost economy was required in the administration of the revenues of the state, and that, to promote it, the king and his family would renew the pecuniary sacrifices of last year; that the negotiations with the holy see were proceeding actively, and it was hoped would give peace to the Church of France; and that it would be expedient not to restore to religion its ancient splendour, but to ensure an independent income to the ministers of religion. The king then recommends attachment to the Divine precepts of religion, and to that charter which, without teaching any dogma, ensures to the faith of their fathers the pre-eminence that is due; and which, in the civil order, guarantees to all a wise liberty, and to each the peaceful enjoyment of his rights, of his condition, and of his property. "I will never suffer any attack to be made upon that fundamental law." He concludes; "Let all hatreds cease. Let the children

of the same country, I dare add, of the same father, be really a people of brothers; and from our past evils let there remain to us only a sad, but useful, recollection." "Let my people be well assured of my unshaken firmness in repressing the efforts of malevolence, and in restraining the impulse of a too ardent zeal."

The existing government has clearly a decided majority in both houses. Efforts have been made to disturb some of the elections which were favourable to ministers, on the ground of the unconstitutional interference of the government, but they have failed.

The French budget, for the ensuing year, exhibits a large deficit, which it is proposed to supply by some additional taxes, and by a loan, to which a sinking fund is to be attached. The deficit is about thirteen millions sterling. The estimate for the current year was about thirty five millions: that for 1817 amounts to about forty-five millions sterling.

The death of the King of Wirtemberg, the husband of our Princess Royal, and of the Duke of Mecklenburg, brother of our queen, have given occasion to a court mourning. The first-mentioned event promises to have the effect of putting an end to the collisions which have subsisted for some time between the crown and the states of Wirtemberg. The reigning king is said to be disposed to acquiesce in the wishes of his people, to make their ancient institutions the basis of their new constitution.

GREAT BRITAIN.

We observe, with pleasure, that since the close of last month, the hope which we then expressed, that local associations would be generally formed for alleviating the existing pressure on the labouring classes, has been extensively realized. Both in the metropolis, and in many of the provinces, meetings have been held, in which the more wealthy classes of the community, merging all political differences, and abstaining from all unprofitable discussion respecting the more remote causes of the prevalent distress, have come forward with zeal and alacrity to administer the requisite relief.

In London, a numerous and respectable meeting was held on the 26th instant, at the Mansion-house, to consider the miserable condition of the population of Spitalfields. Mr. F. Buxton stated, that it has been his lot to witness, within the limits of that district, all the varieties of human wretchedness that could arise from want, nakedness, and disease. Hunger had made dreadful ravages among them. Only those who beheld the reality, could picture to themselves the fixed and prostrate despair of those who, with every disposition to work, could no where find employment. The utter inability of the more wealthy inhabi-

tants to supply the wants of those famished multitudes, was aggravated by a general depression of foreign trade, and by the practice of importing foreign silks. The workhouse had hitherto been considered as the last resort of the poor; the extinction of his independence and earthly hope; as snapping asunder all the ties of kindred. But such was the present extremity of wretchedness prevailing in this district, that the work-house was now looked to with envy, and an active competition existed for the privilege of admission into it. And yet every bed in it had long been occupied by three persons, and the recent additions to its numbers had filled every bed in it with four. In short, the distress was wholly unexampled, and respectable physicians were prepared to certify that many, and particularly children, had been swept off by new diseases, of which abstinence was the only cause, and necessary food the only cure. Scenes, if possible, of yet darker misery might be produced. On the preceding Friday, a man had been found lying in a field, who had already become the prey of worms. His first expression, on being restored to his senses, was to thank Heaven he had neither wife nor children. In ordinary times, the poor were the best friends of the poor. The wretched felt for, because they understood, the pains of wretchedness. It was, however, upon the rich that the claims of misery, when general and intolerable, must ultimately rest; and the time had arrived when their bounty was imperiously called upon to expand itself.—The Rev. Josiah Pratt, who officiates in a church in Spitalfields, and has exerted himself most laudably in diminishing the pressure of distress, remarked, that there was a resignation to Divine Providence apparent among the poor of Spitalfields. Religion had taken deep root among them, and had taught them to bear their sufferings with submission to the will of Him who knew their wants. This arose from their growing knowledge of the holy Scriptures. Out of 15,000 looms, 10,000

were idle, and 45,000 persons were wholly unemployed. All should unite hand and heart in the common cause. He hoped the present would be the first of a series of meetings for the same purpose. It was evident that Providence designed to try, by the present dispensation, the benevolence of the rich, and the patience of the suffering poor.

What is it possible to add to these powerful appeals in favour of afflicted humanity? It cannot be that Christians should lose sight, on this occasion, of their obligations to Him who, though he was rich, yet for their sakes became poor, that they through his poverty might be rich. Surely they will feel, in a pre-eminent degree, on such an occasion, that it is more blessed to give than to receive.

We are happy to perceive that it is an universal feeling among the most enlightened philanthropists, that the most effectual mode of relief is by furnishing employment to those in want.

In the course of the present month, meetings of a very different description from that last adverted to have been held; the tendency of which has been to aggravate the existing evils; to inflame the lower classes against the rich; to excite their hatred towards the government, and towards their employers; and to make them even feel the efforts of benevolence as an insult. We allude to such meetings as those convened in Spa-Fields on the 15th inst. in which, on the pretext of petitioning the prince regent for a redress of grievances, immense multitudes of the labouring part of the community are brought together, to listen to inflammatory harangues, in which the whole of the present distress is referred, in no degree to the course of the seasons, or to any other dispensation of Providence, but to the state of our representation, and the amount of the pension list.

ANSWERS TO CORRESPONDENTS.

G. P. J. S.—H.; PAUL CHURCHMAN; C. Q.; DUM SPIRO SPERO; JOSEPH; and H. M. H.; are under consideration.

J. K. C. W. will see that his paper had been in some degree anticipated in the last Number.

P. Z.; F; HYPODIDASCALUS; SIMON SIMPLE; A.; will if possible find a place. We should be obliged to *Αληθης*, for any authentic documents which would establish the important fact to which his letter refers.

The paper of W. B. is left for him at the Publisher's.

Erratum.—Last No. p. 627, end of note, for *down* read *bare*.